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H E L L ' S

Everlasting Flames

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H E A V E N ' S

Eternal Felicities

E N J O Y E D.

Containing the Penitent Sinner's sad Lamentation for the Deplorableness of his Impious Life. With a short View of the Terrors of the Damned in Hell; and his holy Resolutions to a thorough Reformation: With some Considerations upon the Glory of the Saints in Heaven.

Also Holy Preparations to a worthy Receiving of the Lords' Supper: With devout Prayers, Praises and Thanksgivings, upon several Occasions; with Graces before and after Meat.

The Five and Thirtieth Edition.

By JOHN HAYWARD, D. D.

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to Act of Parliament.*

43

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6

383



TO THE
Christian Reader.

AS you tender the Everlasting
Welfare of your precious and
immortal Souls, cease from doing
evil, and learn to do Well, and with
this humble Penitent, take a View,
and look back upon what you have
been a doing ever since you came into
the World to this Day; and I doubt
not but that you will find you have
been too much like him, in doing
that which you ought not; and leav-
ing that undone, which you ought
to do: Therefore let him be your Pat-
tern, and take up with him in his
Resolutions, which is, fully to leave
his old Course of Life, and to follow
him hard after the Lord, and to seek
him while he may be found; and to
call upon him while he is near; and

To the Christian Reader.

*to press forwards towards the Mark
for the Prize of the high Calling of
God in Christ Jesus our Lord; for
which End this small Piece is pub-
lished.*

*And that you may reap this Be-
nefit by it, of finding Acceptance with
the Lord Jesus, and by his Merits
be received into his Glory, is, and
shall be the constant hearty Prayer
of*

Your Soul's Cordial Friend

John Hayward

THE

THE
Penitent Sinner

Bemoaning and Bewalling the

DEPLORABLENESS
OF HIS
Impious Life.

PART I.

PSALM xi. 6.

*Upon the Wicked he shall rain Snares, Fire,
and Brimstone, and an horrible Tempest.
This shall be the Portion of their Cup.*

O Christ the Son of the most
High God, the Saviour of
wretched miserable Men;
who for us Men, and for
our Salvation, left thy glorious Habi-
tation in the highest Heavens, whose
A 4 blessed

blessed Body was buffeted by wicked Men
 torn with Whips, stretched upon the
 Cross, pierced with Nails and Spars,
 and bathed in the sweet Streams of thy
 own precious Blood, for the Redemption
 of all Mankind: O blessed Restorer, and
 Preserver of Life! To thy Majesty, to
 thy Mercy, my sinful Soul, full of fresh
 bleeding Wounds, full of old corrupted
 Sores, sick to the Death with the Surfeit
 of Sin, would willingly present it self,
 and send a few faint Groans, which might
 reach thy Heavenly Ears.

But alas! the greatness of my Disease
 hath almost taken away the Sense thereof,
 and so horrible is my Corruption, that
 I fear I shall offend thy pure Presence,
 and altogether turn thee from regarding
 me; and stop thine Ear from attending
 my Cry, and thy Compassion from re-
 lieving me; for I have a severe Witness
 within me; which accuseth and con-
 demneth me, that altho' in Words I have
 profess'd thy Service, yet my Actions
 have charg'd my Tongue with an Un-
 truth, for I have never subdued my own
 Will, nor overcome the rebellious Lust
 thereof, which Conquest is a necessary

Part

Part of Christian Duty, by which I am bound to obey thy Pleasure. But I have remained *proud, ambitious, angry, cruel, rash, vainglorious, envious, covetous, deceitful, delicate, sensual, idle, light*; a Lover of my self, of my Flesh, of my Estimation, of all worldly Advantages and Delights. I have added Folly unto Blindness; Malice to Ignorance, and Obstinacy to my Offence. I have sinned with a high Hand against thee, and more impudently should I have sinned, if, as I had ended with my Conscience, I had ended my Shame. In a Word, all my unruly Passions have been so lively and strong, that I cannot cast my trembling Thoughts into any Corner of thy Commandments, but my Conscience giveth me a sharp Conviction, and crieth out *Guilty* against me.

Adam did once taste of the forbidden Fruit, but I have often tasted of it; I have broken every Branch of the Tree of Good, which thou hast commanded; and the Tree of Life, which thou hast forbidden: I have taken delight in all sorts of Sin, not always for Pleasure, but either in meer Licentious-

The Penitent Sinner

nels, or depraved Custom ; and many Times not without great Trouble and Toil, even as the Prophet said *Jer. 9. 5. They have taken great Pains to do evil.*

Behold O gracious Lord, the Guides which I have followed, the Friends which I have affected, the Counsellors which I have credited, and the Masters which I have obeyed ; with these have I lovingly liv'd, with these have I loyally kept my Faith, even with Appetites of my filthy Flesh, with the transitory Treasures of this World, bathing my unhappy Soul in the foul and foolish Pleasures of this Life: These have been my Gods; these have been my Idols, but now they are my Accusers, and Witnesses against me, and are become my Judges, and my Tormentors.

I am far more wretched than I can possibly imagine ; and altho' I think that I am at the very Bottom of my Misery, yet do I find my self to sink daily more into the deep Mire. I am one of the most poor and wretched Creatures in the World ; I am one that hath most abused thy Benefits, and if thou hadst wrought so much both by secret Inspiration, and by outward Means,

Bemoaning his impious Life. 5

in them of Tyre and Sidon, even in other great Sinners, as thou hast wrought in me, they would have turned unto thee in Sackcloth and Ashes. I am unworthy of the Service and Use of any of thy Creatures; I am unworthy to lift up mine Eyes towards Heaven, and more unworthy to speak unto thee, but most of all to receive from thee those Comforts and Consolations wherewith thou usest to cherish thy Children.

O Sin! the very Bane and Death of my Soul, was it not enough for thee to infect a heedless Creature with thy Poison, but thou must make it so ugly and loathsome, that the Eye of Mercy should not endure to behold it? Was it not enough for thee to crush it in Pieces with thy Weight, but thou must also go to stop the Ear of Pity with Horror, and the Mouth of Prayer with Shame? Was it not enough for thee to draw me to Destruction, but thou must also take from me both the Sense of my Grief, and the Sight of my Danger, and consequently the Cure of the one, and the Care of the other.

I was

I was wounded, and I felt it not: I was wounded unto Death, and I perceived it not; I was bound, I was beaten, and yet I regarded it not; yea, my deadly Wounds were delightfully tickling unto me; and I took Pleasure in satisfying the basest of my Lusts, and, like Solomon's Fool, I laughed when I was lashed: For, alas, I was not then my self. I was without thee, and neither desired nor discerned that which was Good; nor yet shunning nor seeing that which was Evil.

I was, in all that I did, not only foolish, but altogether senseless; for thou art Truth, and I was compassed about with Lyes; thou art Life, and I was dead in Sins and Trespases. And as one that always continues in Places of noisome Scents, perceiveth no Annoyance; or a brutish and savage Life seems civil to him, who hath continually been brought up therein, because Custom changeth into Nature, and one Contrary is not known but by the other; even so did I not think my self in Misery, because I never knew what Felicity meant; and because I never knew either the Beauty

Bemoaning his impious Life. 7

or Stability of a virtuous Life: I did not think that Sin had made me so filthy, and so unclean, continual Use confirmed my Insensibility, and took from me the feeling of Sin.

True it is, that I found a few Sparks of thine Image within me, but they were few indeed, and of little Force; which I did so continually quench or abuse, that thro' them I can expect no Profit at all, but rather to be made inexcusable before thee.

Alas! how am I deformed, how am I defiled! O Almighty God, and Everlasting Father! my fainting Soul groaneth and gaspeth for thy Grace, but it is confounded at thy Glory! I would fain intreat thy Mercy to heal me, but I am loath to offend thy Majesty in beholding me; I am ashamed to lay open mine Iniquities, and yet (woe is me) I cannot appear before thee without them. Ah! these my Sins, how do they distress, how do they distract me? They desire to be seen, but they are unwilling to be shewn, lest they should be attested; they are not healed without Confession, and they are not confessed without Confusion: If they be covered, they
can:

cannot be cur'd; and if they be open'd they must needs be abhorr'd: In the mean time their Sharpness pierceth, and their Weight presseth me; they torment me with Grief, they astonish me with Fear, they confound me with Shame.

What shall I say, or what shall I do? Wretch that I am! Whither did I bend my Pace, and to what Pass am I now come? what have all my Pleasures been unto me, but as Fruit eaten before it be ripe, which will set the Teeth on edge, and fill the Body with dangerous Diseases? What have I been in all my Travels in the Affairs of the World, but as a sick Man rumbling and tossing in his Bed, he expecting ease in his Change, and I Contentment; but both of us deceived alike, because whithersoever we turn our selves, the Cause of our Disquiets remaineth within us. O Christ, I did not set thee before my Eyes, and now I dare not appear in thy Sight; I rejoyced, but not in thee. I am troubled, but thou art not with me. Alas! better it were to be nothing, than to be without thee, without whom all things are nothing; better

Bemoaning his impious Life.

better were it to be dead, than to be without thee, my Life.

Therefore, O my Soul, my wicked, perverted Soul, shake of this Death of Sin wherein thou wallowest, and wherein thou wanderest; rise up, rouse up thy self from this dangerous Stupidity; call to thy Consideration, unhappy Creature, from whence thou runnest, where thou art, and whereto thou hastenest; the Favour which thou forsakest, the Horror wherein thou abidest, and the Terror whereto thou art hastening.

Thou wast once wash'd clean with the Heavenly Fountain of Baptism, and cloth'd with the pure Robe of Righteousness, endowed with the Joys of Heaven, and espoused to thy Saviour Christ; but now thou hast, by impurity of Life, soiled thy self with Sin, defiled that glorious Garment, broken those sacred Bands, and made thy once loving and tender Spouse, thy greatest Enemy, and severest Judge.

O Christ! how can I forget thy Goodness? And yet how dare I remember thy Greatness, since I have deny'd thee with *Peter*, betray'd thee with *Judas*,

Judas, and run from thee with the rest of thy Disciples? Nay, more, with the cruel and cruel Jews, I have mocked, blasphemed, buffeted and scourged thee, spit upon thy glorious Face, and torn open thy tender Wounds: Then since I have committed their Cruelty, what Hope can I have to avoid their Cause, that thy Blood be not on me and my Posterity?

Alas, miserable Wretch! In what Path have I walked? In what Pollutions have I wallowed? And in what Perplexities am I now plunged? wherein the Consideration both of Good and Evil tormented me alike: Of Good, with Grief of that which I have lost: Of Evil, partly with Sense of that which I sustain, and partly with Fear of that which I expect.

I have lost Glory, I feel Shame, I feel Punishment, the Loss is by me irreparable, the Shame inexcusable, the Fear inconsolable: O miserable Estate! O uncomfortable Condition! not only to be deprived of unspeakable Joys, but also to be afflicted with intolerable Pains.

Bemoaning his impious Life. 11

O Sin! the Defiler, the Deformer,
the Destroyer of Souls, from how high
pitch of Happiness hast thou dejected
me? into how deep a Gulph of Misery
hast thou pressed me? With what a World
of Woes hast thou enclosed me? here Woe,
and there Woe, and a very Hell of Woes
heaped upon me. Justly, Lord, justly
am I tormented; for I have been faint,
weak, false, in the Charge thou hast com-
mitted unto me; I have thrown away my
spiritual Weapons, I have forsaken the
field of *Christian Combat*; and not only
cowardly yielded, but Traytor-like, I
have turned to the *Prince of Darkness*, my
greatest Enemy.

I have cast off my Saviour, and cast
away my self: I have forsaken the Soci-
ety of Saints, and joined my self to the
Company of the Damned. O Hellish
Companions! I have abandoned the *Pa-
laces of Heaven*, and built me a Nest in
the loathsome Den of Hell: I am altogether
become an Abject from God, and a Sub-
ject to the Devil.

What hast thou done; O mad Man,
O mischievous! O monstrous Man!
What hast thou done? What a woful
Ex,

Exchange hast thou made? What lamentable Loss hast thou incur'd? O perverse Will! O Miracle of Madnets! How O God, hath Corruption depraved me. How, O God, shall Satisfaction restore me?

Cast thy self, forlorn Wretch, into the uncomfortable Dungeon of Sorrow, overwhelm thy self with Mountains of bitter Mourning; come Grief, come Horror, come Anguish, come Fear, heap yourselves upon me, wrap me in, weigh me down; I have impudently contemned you, I have desperately provoked you, and now do miserably call for you.

So it is just; afflict the Wicked, torment the Guilty, revenge the Injuries, revenge the Perjuries, which I have committed against God; give me a Touch of the Tortures which I have deserved; give me a Taste of the Banquet which I have prepared; Comfort, Peace, Security, Joy, keep away, I will have none of you, except you bring a Pardon with you. As to many that are sick, all things seem bitter; so all your *Pleasures* are distasteful unto me: I account you my deceitful and flattering

Enc-

Enemies ; Disquiet shall be my Rest,
Mourning my Mirth, and Sorrow my
Comfort. Alas ! How shall I present my
self before the Majesty of the most righte-
ous and upright Judge ? How shall my
fearful Face behold him ? How terrible
will his Countenance be to me ? His Eyes,
brighter than the Sun, have narrowly
observed all my Actions ; he hath weighed
my Words, he hath examined my
Thoughts, he hath sealed up all my Sins,
he hath hitherto been silent, hitherto
patient ; but alas, he will one Day cry
out, and call me to a Reckoning for all.

O my Heart ! O poor Heart ! a Heart
full of Miseries, never able to sustain these
Firebrands of Conscience : Alas ! Wretch
that I am ! comfortless and forsaken
Wretch ! Whither shall I go ? To whom
shall I seek for Succour ? Who shall have
Pity and Compassion upon me ? If I be-
hold the Heavens, I am justly excluded
thence, because I have grievously sin-
ned against them ? If I look upon the
Earth, it is weary of me, because I
have been a Burden unto it : On the
one Side, I see the Good I have declin'd ;
and the other Side, the Evil which
I have

have pursu'd; before me, is Death ready to arrest me; behind me, is my wicked Life ready to accuse: Above me, the Justice ready to condemn me; beneath me, Hell-fire ready to devour me. I am altogether unworthy that the Earth should bear me, that the Light and Air should refresh me; that any Creature should serve me, my Eyes are not worthy to look towards thee; yea, they are most worthy to be drowned with Tears. If then I am ashamed to be seen, how shall I be assured to be received? I have no Heart to ask, What Hope can I have that I shall obtain?

Go to then, O sinful Soul, enter again into the Closet of thy Conscience, turn over the Books of thy Accompts, cast up thy *Reckoning*, set down thy *Sum*, see what thou hast done, and what thou hast deserv'd.

O Lord, I must confess I have been guilty of abusing thy Creatures, in desiring, seeking, and embracing them above, and before thee; I have been guilty of *Blasphemy*, guilty of *Swearing*, guilty of *Lying*, guilty of vain and foolish *Talking*, guilty of *Covetousness*, guilty of *Cruelty*, guilty of *Pride*, guilty of *Ambition*, guilty of *Riot*, guilty of *Glut-*

tony,

Bemoaning his impious Life.

35

guilty of Drunkenness, guilty of
guilty of Looseness, guilty of
guilty of Envy, guilty of Hatred,
guilty of Anger, guilty of Unquietness,
guilty of Frowardness, guilty of Obstinacy,
guilty of Rashness, guilty of Violence, guilty
of Idleness, guilty of Sloth, guilty of Hy-
pocrisy, guilty of Flattery, guilty of Cu-
rosity, guilty of Detraction, guilty of Op-
pression, guilty of Slander: And to sum
up all, guilty of breaking all thy Command-
ments. The Penalty is eternal Banishment
from thy Presence, and intolerable and
endless Pains in Hell-fire.

Alas, for me Wretch! Alas, what will
become of me, O my Lord! I know not
what to do, I cannot tell what Answer to
make; and being now in Extremity both
of Danger and Fear, my Cogitations tor-
ment me, every Thought is a Thorn unto
me, insomuch that I may conclude of my-
self with that of Judas, *it had been good
for me that I had never been born.* Nay,
go on then a little farther, look down into
Hell, and take a View of that bottom-
less Abyss of Misery: See there who
thou expects thy Coming, and what shall
be thy Entertainment; look down into
Hell

Hell, I say, over which thou now hangest by the slender Thread of Life, which if it should happen suddenly to break, thou art plung'd therein for ever, and lost beyond Recovery: And if it break not then, the vital Flame of Life will long be extinguish'd by the Damp of Death, and then thou entailest that Everlasting Misery upon thee, which I will next declare.

A short View of the Horrors and Terrors of the Damned in Hell.

O Good God! What do I behold in this infernal Lake! Nothing but Horror, tumultuous and eternal Horror, fiery Chains, flaming Whips, scorching Darkness, tormenting Devils, and burning Souls, howling, roaring, and lamenting Woe, and alas! with a mad Rage blaspheming God, in Despair for ever to be receiv'd into his Favour; and for Despair in being fetter'd by him in those eternal Flames, with a desperate *Impenitency*, cursing all Creatures, and especially themselves;

elves; tearing in a manner, their own Substance, and inviting the furious Fiends to torment them.

All the Pains of this Life are but singular, vexing some one Sense or Member of the Body; or if many be affected at once, yet never all; but here every Pore and Part of the condemn'd Prisoner, as well inward as outward, hath both a full and fit charge of Punishment, without either Intermission or Change: for as he hath offended God with every Part both of his Soul and of his Body; so must every one of 'em receive their peculiar Punishment. The Memory is tormented with Pleasures that are past; the Apprehension, with Pains that are present; the Understanding, with Joys that are lost, and Miseries that are to come; the Will, with a malicious and envious Disposition at the Glory of God and his Elect; and above all, the Conscience, that Worm which never dies, is tormented with a bitter Despite, and raging fruitless Repentance, for every particular Offence the Sinner hath committed, which once seem'd soft and sweet, but now, like Serpents, cruelly and restlessly gnaw upon him; never

never ceasing to put him in remembrance how base were the Causes of his Calamity, what warning was given, what means was offer'd him, for avoiding of it, how frequently he had been perswaded, how earnestly intreated to change his Choice, and accept the Offer of Eternal Happiness, how easily he might, and many times how nearly he had apprehended the Occasion, and yet how negligently, how foolishly, how madly he continued in his carnal Course.

Further, the Sight is affected with utter Darkness, and horrid Spectacles of tormenting Devils, the Hearing with terrible and hideous Cries, the Smell with poisonous Stink, the Taste with Bitterness, far exceeding Gall, the Feeling with intolerable Fire.

A Fire which hath nothing to feed it, tho' it never consumeth: A Fire which hath no Light to comfort, but Heat to torment; no Light but to shew them their own Miseries, and the Miseries of those that they did inordinately affect: A Fire whose Force shall never be spent, or extinguish'd, or yet abated; but so long as God is God, so long shall it tor-

ment the Wicked, and that with such
vehement Rage, that one Drop of Wa-
ter, to be apply'd to their scorch'd
Tongues, will be more valu'd than a
thousand Worlds.

O unhappy Bodies ! which are to be
lung'd into this *burning Lake*, speaking
nothing but Curses, seeing nothing but
Miseries, hearing nothing but *mourning*
and *gnashing of Teeth* : O foolish and be-
witched Souls, which pass away the Time
of this Life in *Idleness*, or doing *Michief* ;
What an endless *Chain of Calamity* have
your short *Joys linked together* ? Your *Se-*
ven Tears of Plenty are past, no Mention
to Memory remaineth of them ; your
glory is vanished ; your Felicity is swal-
low'd up in the Sea of Misery, your
pleasant Songs are turned into Howlings,
and your Joys into eternal Sorrow.

And altho' it be the same Fire that
torments all the Damned, yet do they
suffer several Degrees of Torments, ac-
cording to the various Degrees of their
transgression, even as when many stand
under the *scorching Sun*, all are not vexed
with *Heat* alike, but as their Bodies are
differently disposed, so doth one complain

B

above

above another ; and therefore that which is a Property of our material Fire, by reason of Diversity of Bodies, is proper also to the *Fire of Hell*, by reason of Diversity of Sins ; for as the same material Fire burneth not Straw, Wood, and Iron alike, so this immaterial Fire tormenteth different Sinners in a different Sort ; because not so much the Persons, as the Sins of Men are the proper Subject of this Burning, and the External Fuel of these Flames.

But this Pain of Sense is far surmounted, as Divines are of Opinion, by another Pain, which they Term the Pain of Loss ; because that which the Damned do feel in Hell, is nothing comparable to that which they forego, and that is, to be deprived both of the Society and Sight of God, wherein consisteth the Essential Glory of the Saints ; for the more Good a Thing is, the greater Pain and Grief doth it cause, it being either not attained or lost : And therefore seeing that God is infinitely good, not only comprehending, but exceeding the Perfection of all Things, and therewith the least End of our Desires and the perfect

Rest

Rest of a reasonable Soul, it followeth, that all the Torments of Hell do not so much afflict the Soul, as to be deprived for ever of the comforting Presence of God.

As it can neither be express'd, nor conceived, how excellent and glorious is the Sight and Enjoyment of God; so neither it is possible to declare how great a Punishment it is to be deprived thereof! Many are so weak in Judgment, that they desire no more than to escape *Hell*; but there is a far greater Torment than that of *Hell*, which is to be for ever excluded from the Enjoyment of G O D in *Heaven*. *Hell* is intolerable, but much more intolerable to be deprived of the Glory of *Heaven*; to be hated of Christ, who has express'd such unspeakable Love to poor Sinners; to have him turn away his Soul-satisfying Countenance, and to banish us for ever from his blessed Presence, with a *Depart from me ye Cursed, I know ye not.* O sweet Jesus, suffer us not, we beseech thee, to taste of those Torments; suffer us not to be secure, as lightly to esteem them; at least, suffer us not,

with so much Precipitation, to plunge our selves into them. So much as thy Glory and Beauty do exceed the Torments of *Hell*, so much is the Torment greater to be deprived of the one, than to be possessed of the other.

And besides these Torments that are common to all the miserable Inhabitants of these dismal Regions of Darknes, every Offender shall have his particular Pains, according to the Difference of his Sins, either in Quality or Kind.

The Proud shall be abased, and trodden under Foot; the Covetous shall be macerated with the Weight of their own Want; the Gluttonous shall be devour'd with ravenous Hunger; the Drunkard shall be dried up with scorching Thirst; the Lascivious and Unchaste, that burn here in the impure Flames of Lust, shall be there for ever embrac'd with stinking and sulphurous Flames; they that regarded not the Poor crying to them for a Crumb of Bread, shall become there both endless and successless Beggars for a Drop of Water; they that wou'd not in this Life once think on these Pains, thereby to bridle their Affections, shall
there,

there, by reason of their lively Sense of them, be able to think upon nothing else; and in like Manner, the rest by Weight and Measure: So that according to the Pleasure and Satisfaction they took in their Lusts to which they gave up themselves, shall their Misery and Torment be proportioned to them; whereby, as well the Beauty and Order of God's Justice, as also both the Manner of their Excess, and the Measure of it, shall perfectly appear.

All this doth the Scripture in divers Places declare, in that it saith, in Hell is Hunger and Thirst, Wailing, and Gnashing of Teeth, Two-edged Swords, Worms, Serpents, Scorpions, Hammers, Wormwood, Water mingled with Gall, tempestuous Spirits, and Spirits created for Revenge. By all which Expressions, as well the Greatness, as the Multitude and Variety of Torments are signified, which the Damned shall for ever endure.

Finally, then shall be poured upon the Damned, the full Flood of God's Wrath, which they had heaped up against this Day of Wrath, since the

Beginning of the World; and all the Torments that possibly can be imagin'd, shall then be pour'd down upon their Heads without Measure. Nay, all the Torments which in this Life either have been invented, or can be conceiv'd, fall infinitely short, both in respect of Sharpness and Continuance, with the Torments of that Place; which altho' they shall be common to many, yet they shall feel them most, that have had the best Means and Opportunities to avoid them.

And not only all these Pains, but any one of 'em shall be so grievous and so intolerable, as that it is impossible for the Wit of Man either to express or imagine; forasmuch as the least Torment of Hell, that can be suffer'd, is more than we can possibly conceive; and yet shall no Creature be grieved for them; and endured thy must be, without Hope or Help. *First*, No Hope of Intermiſſion: Nor, *Secondly*, Of Abatement: Nor, *Thirdly*, Of Change, without which Things not only painful and different, but Things pleasant (as appeareth by the *Manna* God sent down

to the Children of *Israel*) became insupportable. Nor *Fourthly*, of the poorest Comfort of Calamity, Pity; but on the contrary, the Devils shall upbraid them, and even those that are under the same Damnation with them, shall curse them, and the Saints shall deride them. Nor, *Lastly*, OF the End, for nothing is perfectly great which hath an End.

If there might be an End of those Torments, altho' it should be after so many Millions of Years as there are Drops of Water in the Sea, as there are Motes of Dust upon the Earth, as there have been Moments of Time since Time began, it would be some Comfort to those that do endure them, but Eternity is that which they can't bear the Thoughts of; infinite Eternity breaketh their Hearts; Eternity is the very Hell of Hells. If all the Punishments in Hell were no greater than the stinging of Ants, or of Fleas, Eternity is enough to make them intolerable. The present Sense of Pain is not so grievous to the Damn'd, it is grievous to think, that after many Millions of Ages, they

shall be as far either from End, or Ease, as they were at the first Day of their Beginning.

It is certain, that a thousand Pleasures make no Satisfaction for an exquisite Torment, because the Torment is without Ease, but Pleasures are always mix'd with some Alloy; and if they do not make Satisfaction for one Torment, how much less can they do it for those that are infinite? And if not for a small Time, how much less for an Eternity? And if not for the Torment of one Part, how much less when every Part is equally tormented?

And as one that floating, half choaked and wearied in the Sea, ceaseth not to wrestle with the Waves, and to cast forth his Hands every Way, although he graspeth nothing but thin and weak Water, which continually deceiveth his Pains; so they that both swim and sink in this Depth of Death, shall always strive and struggle therewith, although they neither find nor hope for any Help. O deadly Life! O immortal Death! What shall I term thee? Life! Wherefore then dost thou kill! Death! And wherefore dost thou then endure?

There

There is neither Life nor Death, but there is some Good in it; for in Life there is some Ease, and in Death a Cessation of Pain, which is then at an End: But thou hast neither Ease nor End. What then shall I term thee? even the Bitterness of both: For of Death thou hast the Torments, without any End; of Life thou hast the Continuance, without any Ease. God hath taken away both from Life and Death all that which is good; the rest he hath mix'd together, and therewith tempered the Torments of Hell.

O unfavoury Composition of the Cup of God's Wrath! A Death always living, and an End ever in Beginning; a Death which shall not devour, but shall tear and eat, yet not consume. And as this Death can never die, so shall it never be satisfied, or weary in gnawing upon every Part of his most miserable Prey. O intolerable Vengeance, and equal with Eternity! which no Means can moderate, no Patience can endure, no Time can end; but so long as God shall live, so long shall the Damned die; and when God shall cease to be happy, which can never be, then

and not till then, shall they cease to be miserable.

A Star which is far greater than the Earth, appeareth to us to be but a small Spot in comparison of the Heavens; even so the Age of Man, nay the Age and Continuance of the World it self, shall seem to be but a small Moment, in regard of these Eternal Pains. The least Moment of Time, if compared with ten Millions of Years, because both Terms are definite, beareth, tho' very small, yet some Proportion; but this or any Number of Years, in respect to Eternity, is less than nothing. All Things that are finite, may be compared together; but between that which is finite, and that which is infinite, there is no Comparison.

Neither is it any Piece of Injustice to inflict Eternal Punishments for Sins that were done but for a Time; because the just and severe Judge doth not weigh the Actions only, but the Hearts of Men: For therefore do the Wicked sin for a Time, because they have but a Time to live; but they are desirous to live for ever, because they are desirous to offend for ever,

being

being more desirous to sin than to live; and regarding Life no otherwise, but only to enjoy the Pleasures of Sin; and therefore it is just, that they should never want Punishment, who never wanted a Will to offend; and that they should never find an End of Revenge, who wou'd never make an End of Sin. Again, as God is infinite both in Majesty and Mercy, it followeth, that every Offence against that Majesty is also infinite, and therefore worthy infinitely to be punish'd. And surely, if a Man that is sharply pinch'd with some one particular Pain, be it the aking of one of his Teeth, doth think one Night exceeding long, tho' he lieth in a soft Bed; for he turneth often, and telleth the Hours, and thinketh every one too long till it be Day? How infinitely tedious must we needs think Eternity will seem to those that shall be continually perplexed and torn with those Eternal Torments, which shall take hold, not only on the Body, but chiefly on the Soul? And if Forty Days Rain, driven with the Tempest of God's Wrath, was sufficient to destroy the whole World, what shall we conclude of the full

36 *The Terrors of the Damned, &c.*

full Tempests of his Wrath, wherein the fiery Darts of his Fury shall never cease to beat upon his Enemies? O dreadful Fire, kindled by the Fire of God's Eternal Indignation, more exceeding the Fire of this World than can be conceived by the Heart of Man! O Darkness, full of Horror! cursed by the Mouth of God: O Eternal Night! both inward of the Soul, and outward of the Body, in regard whereof the palpable Darkness of *Egypt* was scarce a Day with light Clouds overcast. O long and loathsome Night! which will never be succeeded by a Morning, and wherein the Hope of Light is no less desperate than the Desire violent. Is this, O Lord, the Wages of Sin? Is this the Punishment of Wicked Doers? Of whom I am one in so deep a Degree, that it is no Wonder if my Conscience tremble, and my Soul cleave with Sighs, and my Eyes, to be drowned with Tears.

The

*The Penitent Sinner's Holy Resolutions to a
thorough Reformation.*

IS it so? Is this thy sad Case, O my Soul?
Is thy Condition so deplorable and
desperate? Must my sinful Life end in
the entering into those Eternal Flames?
Must the Wages of my foolish Frolicks
be Everlasting Burnings? Must my jolly
Hours be turned into bitter Weepings
and Wailings? Must my breaking of God's
Holy Commandments cause me to be fet-
ter'd in Chains, and that for ever in utter
Darkness, where there is nothing but hi-
deous and fearful Cryings and Groanings?
Is it so? Hath God told me this, that
cannot lie, and shall not I believe him?
Yes, I will, if this be the *Exit* of a sin-
ful Life, tell me no more of those *Dalilab's*,
of those Pleasures I have formerly taken a
Delight in. There is no sporting with Sin,
I will get clear of it, whatever it cost
me; I will give Ear to its bewitching
Enchantments no more; I will not for
a few merry Hours hazard my Eternal
Safety: Heaven is not a Thing to be
lightly

lightly esteem'd, it is of more Value than a thousand Worlds, and I believe it to be so; and why shou'd I be so foolish and regardless of my Soul, as not to take any care to fit my self for an Admittance into it? I know not how soon my Change may come; and if it should come, and I not be prepar'd for it, I am undone; and that for ever. Therefore I will now bid all my old Friends farewell: Farewel fine Cloaths, and farewell all delicious Living: Farewel Carding and Dicing, Hunting, and all Manner of revelling whatsoever, that I have taken delight in; for my Delight shall be, for the future, in fearing and serving of God, and in keeping of his Commandments, which was the chief End of my being made a rational Creature: Therefore away with your Enticements, your Traps and Snares, whereby you wou'd delude and deceive me, till you drag me into *Hell's Everlasting Flames*; for I see what all Lewdness will come to, which is dreadful to me: Therefore molest and trouble me not, I will run the Pleasant Ways of God's *Holy Commandments*, I will ascend God's *Holy Hill*, I will make haste to

Mount Sion; I will be kept in the Tents
of Wickedness no longer; therefore lift
up your Heads, O ye Gates, and be ye lift
up ye Everlasting Doors, I will force my
Way through. I will enter, and all that
ever Man or Devils can do unto me, shall
not hinder: Shall Tribulation, or Distress
or Persecution, or Famine, or Nakedness,
Peril, or Sword? These can but kill the
Body, but I have an immortal Soul, that
is of greater Value: If I save that, I save
all. And shall I fear Dangers in striving
to be abundantly satisfied with the Fat-
nesses of God's House? I see a City which
hath a Foundation, whose Builder and
Maker is God: I see afar off a House made
without Hands, Eternal in the Heavens.
Farewel deceitful Heart, I will give ear
to your false Suggestions no more, I
have a more sure Word of Prophecy,
whereunto I resolve to take heed. How
often hast thou taught me to hide my
Sins, and call them by wrong Names,
that I might excuse my self from depart-
ing from them: But dare I presume to
think I can deceive the all wise God?
No, God will not be blinded, he will
not be mocked, he is not asleep, like
Baal

Baal, or gone a Hunting, or taking a Journey; No, no, can'st thou draw a Curtain, O my Soul, before the Eyes of infinite Wisdom? No, he sits and sees and observes all the Actions of Men; therefore I am ashamed, knowing what I have done. I have call'd my Pride, Decency; my Covetousness, Frugality; my Drunkenness, Good-Fellowship; my Lasciviousness, Impossibility of resisting the Dictates of Nature; my Slandering others, but saying what I hear; and thus I have deceiv'd my self, but I will for the future be deceived no more. I will henceforth hearken unto what the Lord will say unto me, and not to my base and deceitful Heart's Lust: I have seen enough of Impiety, I will stay no longer in *Sodom*; these *flow'ry Meadows*, those *pleasant Fields*, shall make me lie down no more: I see there's Death in the Pot, and the great Day of God's Eternal Wrath is hastening; therefore, I come, Lord, I will stand off no longer: I have staid in the Service of Sin and of the Devil too long already; I will give ear to what thou, Lord, shalt be pleas'd to say to me, I will turn my Back no more upon thee,

hee, I will harden my Heart no more.
It is the Voice of my Beloved that
knocks, I will arise and let him in; awake
up, my Glory, awake: I have slumbered
too much: Get up, my drowsy Affections,
the Lord is at hand. O my God! wilt
thou spread forth thy Blessed Arms to
embrace and receive such a wretched Crea-
ture as I am, fill'd with all Manner of
Wickedness and Deceit? And having
known the Judgments of God, that they
who commit such Things are worthy of
Death, have not only done the same, but
have had Pleasure in them that do them:
Is there Mercy in store for such a Rebel?
Then I heartily renounce the Devil and
all his Works. Therefore arise, O Lord;
and let thine Enemies be scatter'd, and
appear for me with thy Almighty Power
and outstretched Arm, and deliver me
from this Slavery, this hard Bondage
that I am under; deliver me from
these Enemies that seek my utter De-
struction.

It methinks I see them quaking and
trembling before God's Tribunal, that
thought it below 'em, while upon Earth,
to make Religion their Business; Me-
thinks

thinks I see them, how they are ashamed of their Madness and Folly; and me thinks I hear 'em call and cry to the Rocks and Mountains to fall upon 'em to hide them from the Face of him that sits upon the Throne. Direct me, O Lord, and teach me by thy holy Spirit draw me, and I will run after thee teach me to sing the Song of *Sion*; guide me in the Path of Life; Leave not my Soul in Hell, but pluck it, as a Firebrand, out of the Burning: I have made a solemn Choice of God for my Portion let me know how I must love him I will obey thy Counsel, O Lord, I will act according to thy Directions: I will beg Strength from thee, that I may not turn my Back in the Day of Battle I have done with these fading, deceitful Pleasures; I find no Comfort, no Enjoyment in them; they may please for a while, but they cannot satisfy for ever Nay, they are destructive both to Soul and Body: *Solomon* took a Trial of them all, and found them so, and so all Men are forc'd to confess at last, and too often when it is too late: I see most Men of another Mind when they come to die

lie, to what they are in the Time of
their Strength, and Health, and Liberty.
But, O my Soul come thou not into their
Secret; unto their Assembly, my Honour,
thou not united. Take Warning by
these sad Examples. There are many
Snares laid, I am beset about with Temp-
tations, but I will hug those Monsters no
more, but will resist and overcome them
by thy Power. Come my Soul, ascend
to higher Thoughts, Hopes and Labour,
and away with thy soft Wishes and dull
endeavours; are these fit for seeking
Eternal Joys? Doth a slow Pace become
a Man that is resolv'd for Eternity? *The*
Voice of the Lord is Powerful, the Voice of
the Lord is full of Majesty, the Voice of
the Lord breaks the Cedars: And art thou
the only Creature he cannot shake? It is
none, I am sensible, and I am resolv'd:
Resolution will go far, when assisted by
thy Arm and Power, as I may see by
these Examples: This Resolution made
David run thro' a Troop, and leap over a
Wall, *Psal.* 18. 19. It was his Resolution
made him say thus, *Psal.* 119. 106, 46,
&c. *I have sworn, and will perform it,*
that I will keep thy righteous Judgments: I
will.

will speak of thy Testimonies before Kings
 and will not be ashamed, and I will delight
 my self in thy Commandments. My Hand
 will I lift up unto thy Precepts, which
 have loved: and I will meditate on thy
 Statutes. It was Resolution made *Shadrach*
Mesbach, and *Abednego*, go voluntarily
 into the Fire: It was this Resolution made
St. Paul ready, not only to suffer, but
 to die, at *Jerusalem*, for the Name of
Jesus. Resolution made *David's* Wor-
 thies draw Water out of the Well of
Bethlehem: This Resolution made *Ignatius*
 despise Fire, Sword, and Wild Beasts.
 Resolution made *Empedocles* give himself
 to the Flames, and *Attalus* to sit down
 on one unconcern'd in the fiery Chair his
 Enemies had prepared for him: And Re-
 solution made *Job* bear his great Losses.
 Shall I be faint-hearted? Shall I be a Cow-
 ard? Shall these and others resolve to
 part with any Thing, so much as their very
 Lives, for their Saviour's sake? Lord, I
 am resolved, with these Worthies, to un-
 dergo any Thing for the Advancement
 of thy Honour and Glory; my Heart is
 ready to obey all thy Commands: There-
 fore, Lord, make me clean, help me

to put away the Evil of my Doings, and
earn me to do well, that so I may sin
no more against thee; or grieve thy holy
spirit: I am convinc'd that thy Service
is perfect Freedom: He that enters upon
it is under the Government of a good
lawful Prince: He feels nothing that is
burdensome to him; thou visitest him
with Everlasting Loving-kindness, and
thou givest thy Angels Charge over him,
and thou wilt not suffer any Harm to
come to him; thou art with him in Di-
stresses, and when he weeps, thou holdest
a Bottle under to catch his Tears: Thou
bindest up his Wounds, and healest all his
sores; thou watchest over him, and thy
ears are open to his Prayers, and his
groans are not hid from thee; his Peace
is made with thee; so that they that
truly fear and serve thee, are free from
all slavish Fears; nothing but Love rules
in their Hearts, which makes their Yoke
easy and their Burden light, and the
narrow Way full of Delight and Satis-
faction. They have Peace of Conscience,
Peace which passeth all Understand-
ing, so that the Devil can make no
War against them to do them any Harm;
He

He may raise a Storm, and lay a Siege, but he cannot overthrow: *For he that is for them, is stronger than he that is against them.* He may set their House on Fire but cannot consume them; and rain Brimstone upon them, but they have a Tower to flee to, a Place of Refuge and Defence. *For God is a strong Tower in the Day of Distress, the Righteous flee unto him, and are safe.* Ah Lord! these are great and glorious Privileges, that thy chosen Ones are made Partakers of: O Lord, make me one of those, and guide me by thy Counsel, until thou shalt bring me unto Glory

Some Considerations of the Glory of the Saints in Heaven.

THIS State of Felicity is represented to us by many Names, but most especially by these two, taken from two Things in this World which we affect most, *that is, Life, and a Kingdom.*

First, Life, Luke 10. 25. Master, what shall I do to inherit Eternal Life? And, Secondly,

Secondly, A Kingdom, Matt. 22. 35. Mark. 12. 18. Luke 12. 22. Fear not little flock, for it is your Father's Pleasure to give you a Kingdom.

This natural Life is so sweet to all Men, because naturally we desire to preserve our Being, even in this mortal Life; which is fast chained, not only to an infinite Chain of Calamities, but to many dangers, and at last to Death it self, but that Life, which is the blessed State of those who have a full Fruition of God, a true, lively, and perfect Life, a pure Life, a holy Life, a secure Life, a Life free from Molestation, free from Change, a most happy Life, as well for the Glory, as for the Eternity thereof.

In this Glory there may be Degrees, but there can be no Defect, altho' like Stars, one Star shall differ from another, yet all shall shine; altho' like Vessels, some shall hold more than another, yet all shall be full. Neither shall this Difference cause any one to complain: First, because in themselves they shall find no Want: And, secondly, because the Glory of others shall be as their own.

And

And yet this *Glory* could not make Life happy, if it were not also perpetual. The more glorious it is to be enjoy'd the more grievous it would be to have an End: The very Thoughts of ending would much abate the Pleasures of enjoying; but Eternity addeth so much to Contentment in this glorious Life, as it addeth to Continuance: It maketh the Pleasures of this Life even like it self, no less than infinite.

Likewise a Kingdom is of such Estimation among Men, that for it they will venture their Estates, their Lives, their Souls; nay, they will surmount all Difficulties and Dangers; they will make their Way thro' Blood, thro' Wounds, thro' Death it self, to attain it, altho' it be but a small Kingdom upon Earth, incident to innumerable Casualties and Cares: But this Kingdom is an Heavenly Kingdom, an Eternal Kingdom, a most Blessed Kingdom, 2 *Tim.* 4. 18. 2 *Pet.* 1. 11. *Luk.* 14. 15. *Matth.* 23. 24. A Heavenly Kingdom, subject neither to Declination nor Change; a Blessed Kingdom, furnished with all Felicities, without any Mixture of Misery or Grief; the Excellency whereof

whereof may be consider'd in two principal Parts, its Largeness and Magnificence, which may not be obscurely conjectur'd.

For if it be true, which all Authors affirm, that many Stars do far exceed the whole Body of the Earth in Greatness; seeing these Stars bear so small a Proportion in regard of that Heaven whereon they are fix'd, the Face whereof is open to our View; how little is the Compass of all the Kingdoms upon Earth, in Comparison of the Celestial Kingdom, which is above the Starry Heaven, and in unknown Dimensions exceeding that Sphere? Be astonished, O my Soul, and altogether rapt from my Bodily Senses, upon Consideration both of the Greatness of this Kingdom, and the unspeakable Goodness of the King thereof: Who hath said unto thee concerning the same, as once he said unto *Abraham* of the Land of *Canaan*, *Lift up thine Eyes now, and look from the Place where thou art, for all the Land which thou seest will I give unto thee for ever* Gen. 13. 14, 15.

I will next proceed to consider the Beauty and Majesty of that Kingdom

G

even,

even by that Rule which the Apostle hath taught, *Rom. 1. 2. 3.* *In esteeming the invisible Works of God, by those that are visible.*

If then God hath provided for these our corruptible Bodies and sinful Souls such excellent, such abundant Pleasures, from the Service of all Creatures in this World, how excellent, and how innumerable are those Pleasures which are prepared for the glorified Bodies and Souls of those which shall behold him face to face? If Delights be so great and various, which he imparteth to the Evil as well as to the Good, to his Enemies as well as to his Friends; what hath he reserved for his best and choicest Friends? If our Prison yield such fair Contentments, what will he do for us in his Royal Palace? If we find such Comfort in this stormy Time of our Tears, what may we expect in the sweet Sunshine of our Joys? If this corruptible World, which he set up for a small Time, as a Cottage or Outhouse, be so glorious and magnificent, shall we desire no other Heaven; what shall we make of the Seat of his principal Residence, his Royal and Princely

y Habitations, prepared before all Worlds,
 to seth forth his Majesty and Glory, and
 for the uttermost Declaration both of his
 Wisdom and Power? There is no Question
 but the Palace of *Nebuchadnezzar*, King
 of *Babylon*, was exceeding fair, whereof
 he so much glory'd; *Is not the great*
Babel, which I have built, for the House
of the Kingdom, for the Honour of my
Majesty? But assuredly, all this little World
 of ours, which is a Kind of *middle State*
 between *Heaven* and *Hell*, and, in some
 Part, participates of both, exceedingly
 surpassed it, and yet it surpasseth not *Hell*
 so far in Beauty and Glory, as it is sur-
 passed by the Royal Court of *Heaven*,
 which being framed fit for the most ex-
 cellent and Sacred Majesty of the Al-
 mighty, is no less glorious and great than
 his Wisdom could contrive, and his Power
 perform, and that is, above all Degrees
 of Comparison, infinite; *Psal. 84. 1. O*
how amiable are thy Dwellings thou Lord
of Hosts: My Soul longeth, yea, even fainteth
for the Courts of the Lord, even thy great
City, the holy and Heavenly Jerusalem,
Rev. 21. and 22. 14. which shineth with
thy Glory as clear as Chrystal, whose
 Build,

Buildings are of pure Gold, like glittering
 Glass; Whose Walls and Foundations are
 of precious Stones; whose Gates are
 many entire Pearls; whose Streets are
 pav'd with pure Gold, and glittering
 transparent Glass; where there is no Need
 of the Sun, neither of the Moon, to shine
 in it, for the Glory of God does lighten
 it, and the Lamb is the Light thereof.
 From whose Seat streams a River of Water
 of Life, clear as Chrystal, and upon the
 Banks is planted the Tree of Life, which
 continually yieldeth both Food and Phy-
 sick; where is no Curse, no Night, no
 unclean Thing; but the Throne of God
 and of the Lamb; and his Servants shall
 see his Face and serve him, and reign for-
 evermore.

Matth. 8. 8. When thou wert upon
 the Earth, O my Saviour, in thy humble
 State, the Centurion profess'd him-
 self unworthy, and so he was, that thou should'st
 come under his Roof, altho' in all Probabi-
 lity, neither fram'd nor furnish'd in the
 meanest Fashion: On the other Side
 how unworthy am I, base wretched
 Worm! to enter into this thy Heavenly
 Habitation, prepared for thy glorious Re-

believe

confidence

vidence? *Psalm. 81. 1, 4. O! how amiable
are thy Dwellings, thou Lord of Hosts!
Blessed are they that (thou shalt make
worthy) dwell in thy House, they shall al-
ways be praising thee.*

But there is no Place can afford true
Felicity, if the Society be not suitable
to the same. A Country is much esteem'd
according to the Nature and Quality of
the Inhabitants; especially, if they be
many, if of noble Nature, if of a ge-
nerous Disposition, if all aiming at one
common End: Who then are the Inha-
bitants of the Celestial City?

I answer, Here is the full Assembly
of Angels, of whom in this World we
have the Service, but not the Sight;
a Number answerable to the large Ca-
pacity of that most magnificent and
glorious Mansion, most amiable, most
admirable Creatures in Beauty, dis-
posed in most excellent Order: Here
are the ancient Worthies, or rather
Wonders of this World, the Patriarchs,
the Prophets, the Apostles, the Evange-
lists, the Martyrs, the Confessors, and
generally, all the Company of Saints,
in such Multitudes, that they cannot be
C 3 num.

numbered ; for its Nobility all are the Children of God, holding such Order for their Glory, as it pleaseth the Divine Wisdom to dispose ; and above all, here is the holy Humanity of the blessed *Emanuel*, or God with us ; our Saviour Christ, seated in the Height of Majesty at the Right Hand of the Father, Angels, Principalities, and Powers being made subject to him ; and of whom the whole Family in Heaven and Earth is named.

O sweet Society ! What shall I say of thee ? It seemeth a Presumption to desire thee, and yet without Desire of thee, I cannot live : *Habakkuk 2. 4.* For *the Just shall live by Faith* ; if then I have the Faith to believe thee, I cannot but have a Desire to enjoy thee, *Heb. 10. 38. Gal. 3. 11.*

Rom. 1. 17. 19. The true Life of a Christian is Faith : Our Senses may be deceived, and thereby possess our Opinion with Error ; I cannot have this Life of Christianity, if my Faith is not more assured than my Sense.

Well, this is the Seat, this is the Society which God out of his infinite Goodness and Mercy hath appointed for those

those that love him, and long for his appearing, and that make it their chiefest Business in this World to serve him, and glorify his Name: Those full and transcendent Felicities they shall enjoy, endeavour not to express, O my Soul; thou art not yet able to understand them, thou art just so far from understanding of them, as thou art from enjoying them, because they only understand them who enjoy them: Only thou may'st afar off look towards them (and so clear as the Cloudiness of Flesh and Blood will permit) in distinct Parts take a view of them, as they are chiefly applicable either to the Body or the Soul: For this filthy Flesh, which is now such a Clog and Burden to the Soul, and subject to so many Mutations, shall in the general Resurrection be changed and made most glorious; it shall cast off all Corruption, and therewith all the Deformities and Calamities which proceeded from the same: *Isai. 35.*
6. There shall not be one feeble: *The* *Lame shall leap as an Hart, and the Tongue of the Dumb shall sing:* For if the Blind and Lame were nor permitted to enter into David's House, much less shall any

Deformity or Defect, either enter or approach unto the House of God; and as the Soul, by conforming it self to the Will of God, so the Body, in its raised State, by conforming it self to the Will of the Soul, shall be made Partaker of the Perfection and Glory of the Soul, and be seated in a most flourishing and never fading State of high Perfections; it shall be adorned with most bright Beauty, even as the Wise-Man saith, *Sap. 37. In the Time of their Visitation they shall shine.*

Moses saw God but imperfectly, and a while, and his Face did shine; how then shall they shine, who shall perfectly see his Face for ever? our Saviour did in some Measure describe this glorious Beauty, when he said, *Matth. 13. 43. Then shall the Righteous shine forth as the Sun in the Kingdom of their Father.* It shall be deliver'd from the lumpish Heaviness wherewith it is clogg'd and incumber'd in this Life, and be in Agility equal with Angels: for as they enjoy equal Glory, so shall there be no Difference in their Gift. The Thought of Man is not more swift: When the Sun rises in the East, the Beams thereof, are not more speedily

Speedily darted into the West, than the Soul shall be both swift and sudden in performing its Motion, *Isa. 40. 31. They shall mount up with Wings as Eagles; they shall run and not be weary, they shall walk and not faint.* Hereto shall be added a most large Liberty; no Limits to include, no stop to restrain it from passing freely where it pleaseth? and also their Strength shall be as the Strength of Angels, nothing shall resist it, every Thing shall give it Way, it shall strive with no greater Strain in affecting any Thing, than we do in the Motion of our Eyes.

Further, it shall be deliver'd from all Diseases and Pains of this Life, and shall enjoy a strong and perfect Constitution of Health: No Sickness shall seize upon it, no Infirmary, no Debility, shall approach it, grow upon it, or prevail against it, because, as the *Psalmist* saith, *Psal. 37. 39. The Health of the Righteous is from the Lord.*

Above all, it shall be wholly filled with unspeakable *Delight* and *Satisfaction*: What do I say, *it shall be filled*? It shall be inebriated, not having the Sense of any other Thing. What do I say, Wholly

ly? Every Part, every Faculty, and every Sense shall be satiated with Delight in its own proper Object; not like the corruptible and sorrowful Pleasures of this Life, which is as Fire in cold Weather, whereof the Smoak is more offensive than the Heat is comfortable; but exceeding them as far in Excellency, as they do in Cause and in Continuance, and so far in Plenty as they do in Place, *Psal. 36. 8. They shall be abundantly satisfied with the fatness of thy House, and thou shalt make them drink of the River of thy Pleasures.*

Lastly, It shall be crowned with Immortality, whereby it shall be assur'd never to dissolve, nor never to decline, but to endure so long in the same perfect and blessed Estate as the Almighty and everlasting God shall endure: For he that causeth the Heavens to continue without Change, after so many thousand Years since they were created, He, by the same Almighty Power and out-stretch'd Arm, shall also cause the glorified Bodies of the Saints always to flourish even as the Bay-Tree, or as the Wise Man saith, *The Just shall live for ever*; and this shall be the Accomplishment of all the rest: For

If the Prophet *David* thought one Day
in God's Earthly House better than a
thousand in another Place; the highest
Thoughts, and greatest Imaginations we
can conceive, is infinitely short of the
Blessedness and Glory of this Heavenly
House not made with Hands, the un-
speakable delightful Habitation of Al-
mighty God.

Oh! Be astonish'd, O my Soul, at the
wonderful Loving-kindness of Almighty
God: O thou Lover of Man! O thou
that lovest *sinful Man*, altho' thou lov'st
not *Man in Sin*, what are we worthless
Creatures, that we should be worthy of
this Honour! We should, according to
our Deserts, be tied rather in a Stable with
Beasts, for feeding, following, and satis-
fying of our inordinate Appetites, than
to sit in thy Sanctuary amongst the Angels.
Dust shou'd by Nature remain with Dust,
and not be avanc'd above the Heavens:
But as thou did'st honour *Ismael* the Son
of a Bond-Woman, because he belong'd
to *Abraham*, so thou art pleas'd likewise
to afford such Favour to this loathsome
and wretched Brood of Corruption, for the
Dependency thereof upon thy only Son,
the

the Parts shall participate with the Head, and be like unto it: as he hath communicated with our whole Man in Nature, so shall we communicate with him in Glory.

But by how much the Soul is more noble than the Body, by so much the more capable it is of greater Felicities: It shall be fill'd with perfect Wisdom, and behold him Face to Face, *1 Cor. 13. 12. Now I see in part, saith the Apostle, but then shall I know, even as I am known.* Then shall it behold and know the invisible Nature of the Blessed Trinity, the Power of the Father, the Wisdom of the Son, the Goodness of the Holy Ghosts; the bottomless Depths of God's Judgments, how unsearchable and past finding out, shall then be seen, and all the Beauties of his Providence be made appear; even as the Prophet said, *Psal. 36. 9. In thy Light shall we see Light.* And in beholding God, the Soul shall behold the Causes, Natures, and Ends of all Things which God hath made of Nature, to be known, because they are more clear and conspicuous in God than in themselves. Then shall all Men be known of all, neither shall any,

either Quality or Actions, be secret to any; and this is the End of all our Endeavours, *Joh. 17. 3. This is everlasting Life, saith our Saviour, to know thee the true God, and Jesus Christ, whom thou hast sent.*

Also it shall be ravished with perfect Love, both towards God, for the infinite Causes of Love, which in him shall appear; and towards the Saints, for that it shall perceive them to love, and to be belov'd of God; both so much as it self, and for the same Cause it shall love God more than it self, because it shall be sensible that God loveth it more than it is able to love it self: The Saints, it shall love equal with it self, as being Members of one Body, whereof Christ is Head: for the Spirit of Man hath Power to cause so great Unity as we see between the Members of one Body, the Spirit of God, which is the Soul of that Body of Saints, shall cause so much more perfect Union, by how much it is a more noble and powerful Form; and giveth a more noble and durable Being. Hereupon it followeth, *First*, That it shall conceive so many particular Joys, as it shall see Causes of Love in God, which

which are infinite. *Secondly*, That it shall equally rejoyce at the Felicity of every one, as that which is proper to itself, whereby all the Saints shall partake of one another's *Excellencies*; for in this Union, Love shall be its full Perfection, the Nature of Virtue is to make all Things common.

It shall also enjoy a most sweet Peace and Concord in it self; for the Body and Soul in every Just Man, which in this Life are always in a State of War, by reason of the Contrarieties between 'em, the one being Spiritual, the other Carnal shall then enjoy a compleat Peace by Consent; there shall not be any Distinction or Strife any more; but they shall be carried one Way, and be guided by one *Will*, and that is the *Will* of God.

The *Will* of God shall be the *Will* of the Saints; as they shall give a full and free Consent to the *Will* of God, so shall God in all Things consent unto their *Will*; for how can the Head disagree from the Members? How can one perfect Spirit be contrary to it self?

Herewith it shall be advanc'd to a most high and happy Degree of Honour,

For that which was here drown'd in the Putrefaction of the Flesh, constantly in Miseries, destitute both of Comfort and of Help, entangled with Infirmities, loaden with loatsome Sin, and indeed doing nothing but Sin, and reaping nothing but Miseries, which are the Reward of Sin; there God, mov'd only by his tender Mercy, will take it to himself, he will cleanse it, he will cure it, he will cloath it with perfect Righteousness, he will adopt it for one of his Sons, and make it a Fellow-heir of his most glorious Kingdom; he will take it into Union with his only Son, who is in all Things equal with himself; in respect whereof, that of the Prophet *David* may be very fitly applied to those Saints, *Psal. 82. 9.* *I have said that ye are Gods, and that ye are all the Children of the most High.*

To these shall be added great Ability; For whatsoever they shall have a Will to do, they shall have Power to perform; because he, that is omnipotent, shall in all Things consent to the Will thereof. To these also Security shall be added; for as it shall enjoy all Things it can desire, so it shall not fear to lose any

any Thing it shall enjoy; because neither shall it be willing to lose them, or God deprive them of them, against their Wills: Neither can any Power take that away, which God wills they shall retain.

Lastly, the Soul shall be filled with all perfect and unspeakable Pleasure and Joy, which the Understanding is able to apprehend: And this shall proceed from the clear Vision of *Almighty God*, in beholding of him *Face to Face*, 1 Cor. 13. in beholding of him *as he is*, wherein consisteth the Essential Glory of all the Saints, and which is also the last End and Center of their Desire. For the Soul of Man can't find any Peace to rest in any Thing short of this Blessed Vision, even as neither the hearing of God, nor conversing with him, could satisfy the Mind of *Moses*, but rather edg'd and sharpen'd his Desire to behold God's Face. The Reason is, because that all the Pleasures and Contentments of this World, being Beams of the Sun, Sparks of that Fire, are must purely and perfectly contained in God. The Perfection of all the Creation, and whatsoever deserveth Love or Admiration, are more full and compleat

God than in themselves: Whence it follows, that whatsoever enjoyeth the Presence of God, enjoyeth the Perfections of all Creatures, which are able abundantly to delight both Body and Soul.

And as the Sea receiveth all Rivers, and yet hath proper Waters in far greater abundance, so in God there is a Confluence of all the Perfections of all Creatures, yet his own Perfections doth infinitely exceed them, with the Presence whereof all the Powers of the Mind shall be filled, all the Senses of the Body satiated, insomuch, as they shall neither in Desire seek, nor in Hopes aspire, nor in Imagination create any greater Pleasure. For therefore hath God made Man, that Man should receive by him internal Happiness of the Soul by Contemplation of his Divinity, and external of the Body, by View of his Humanity.

The Understanding shall rest in that Light of Knowledge, the Will shall rest in Love of that Goodness, the Desire shall rest in the Fruition of that Delight: Every Power of the Soul shall be always a-hungry, and always satisfy'd; hungry

gry without wanting, satiated without loathing; the more it hath, the more it shall desire; and the more it desires, the more it shall have; and the more it hath and desireth, the more it shall seek to be desired, and to have. The Three Disciples saw but a Glimpse of this Glory upon Mount Tabor, and were ravish'd with such Contentment, that they cried out with one Consent, *It is good for us to be here.* St. Paul being rapt up in the Third Heaven, 2 Cor. 12. 4. and Rom 8. 18. saw that which was not possible to be spoken of, yet thus much he spake, *I account that the Afflictions of this present Time, are not worthy to be compared with the Glory that shall be shewed unto us.* This also did that Kingly Prophet David say, *Psal. 16. 11. In thy presence is fulness of Joy, and at thy right hand are Pleasures for evermore.* This did our Saviour himself express, in pronouncing Happiness to the pure in Heart, *Mat. 5. 8. Because they shall see God:* And therefore he form'd his Request for those that his Father had given unto him, *John. 17. 24. Father I will that they be with me even where I am, that they may behold my Glory which thou hast given me:* Assuredly

happily (1 Kings 10.) if the Queen of Sheba esteem'd him happy who stood in the Presence of Solomon, and heard his Wisdom, (*Behold a greater than Solomon is here.*)

Hereupon it followeth, that all the Faculties of the Soul and Body shall always praise God without either Intermiſſion or End: The Saints shall never be weary of singing Praises to the most High God, and singing that Song with St. John, Rev. 14. 3. *shall sing a new Song*: For that altho' it be one common Praise, answerable to one common Glory, which all the Society of Saints enjoy, yet with Respect to that Delight and Joy of Heart, which will arise from the Glory and Praise of it, it will be always fresh and new unto them; this Heavenly Harmony shall never be old; as the Glory, so the Praise of the Saints shall never cease, but shall ever be new, and yet never alter or change, Psal. 84. 1. 4. *O how amiable are thy Dwellings, thou Lord of Hosts! Blessed are they that dwell in this House, they shall always be praising of thee.*

Psal. 87. 3. *Very glorious Things are spoken of thee, O thou City of God: O glorious City, when shall I enter into thee?*

When

When shall I possess and enjoy thee? To see my God, and to converse with that blessed Society, which dwelleth in thee in perfect Peace and Felicity, passing all Understanding.

O eternal Kingdom! O eternal Light! O eternal Life! not so much to be spoken as to be desir'd, and by all Endeavours to be approach'd! O blessed State, not to be express'd even by those who only enjoy thee! O only Purchase worthy of the precious Blood of Jesus Christ! How can I believe thee, and not admire thee? How can I hope for thee, and not extol thee? How can I think of thee, and not long for thee? O that this present State of Strife and Contention were at an End! O that the Time of my Travel, or rather my Banishment from the heavenly Kingdom, were expir'd! Who can be in Love with this Life, full of Misery, that hath any Hope, Faith and Confidence in thy Mercy? Tell me, O my Soul, what a happy Hour will that be, when Death shall knock at thy Gates, and let thee into the Possession of Eternal Life! Call thee from Prison to Liberty; from troublesome Travel to joyful Rest; from a
living

iving Death to an immortal Life :
When others shall fear, thou shalt look
up, *Luke. 21. 28.* because *thy Redemption*
draweth near : Then shall the glorious
Company of Saints and Angels come to
meet thee with Congratulations of un-
speakable Joy for thy Deliverance out of
the great Oppressions of *Egypt*. Then shall
the Spouse meet thee, and say, *Cant. 20. 10.*
Arise, my Love, my fair one, and come away,
for behold the Winter is past, and the Showers
are over, the Flowers have appeared in our
Land, and the singing of Birds is come. Then
shall the Angels marvel and say (*Cant. 8. 5.*)
Who is this coming out of the Wilderhess,
leaning upon her well-beloved ? What Ho-
nour will it be unto thee, when they shall
present thee before the Throne of the
most blessed and glorious Trinity, with a
joyful Memorial of the Good which thou
hast suffer'd for the Love of God ! when
thy blessed Saviour shall step forth unto
thee, and say, *Well done good and faith-*
ful Servant, welcome into thy Master's
Joy. What Joy and Satisfaction shall
be render'd unto thee for all the Trials
and Afflictions of this Life ! of what
Dig-

Dignity, of what Value shall Virtue then be judg'd?

How delightful will it be, after thy safe Arrival in that promised Land, to lift up thine Eyes, and view the dangerous Voyage thou hast made? When thou shalt see the Tempest wherewith thou hast been tossed, the Streights which thou hast passed, the Dangers which thou hast avoided; how many Millions do daily perish, and with how few didst thou escape! Then shalt thou sing with the Princely Prophet *Psal. 94. 17. Unless the Lord had been my help, my Soul had almost dwelt in silence.*

What Joy is daily made when new Inhabitants do arrive to furnish the void Place of the Celestial City! For assuredly, if there be much Joy in Heaven at the Conversion of Sinners, much greater will the Joy be, when they come to be glorify'd. O how sweet will then be the Fruit of Virtue, whose Root in this World is esteem'd so bitter! How pleasant will that Peace be after this troublesome Warfare; after this great Variety of Perils, that eternal Security; after this Weariness, that blessed Rest! The Children of *Israel* went up armed out of

Egypt

gypt, *Exod.* 13. 13. But when they came
to the Land of Promise, they laid down
their Weapons; for they forgot their Fears,
Kings 4. 25. Every Man sat securely
under his own Vine, and under his own
fig-tree. Here we are set in the State of
Truce, there our War shall be at an End;
there they sit secure from so much as
the Fear of the fiery Darts of the Enemy:
there they shall not dread the Stratagems
of his Strength: Thither the Sighs do
not pierce: There the Hissing is not
heard of the poisonous *Basilisk*: But the
Glory of God doth enlighten that Region,
and the soft and sweet Breath of thy holy
spirit doth refresh it.

O pleasant Peace! O sweet Security!
What can be sufficiently said of thee?
John 4. I acknowledge with the Wo-
man of *Samaria*, not only that this *Well*
is very deep, but that I want a Bucket
to draw with; thou can'st not be under-
stood of those that enjoy thee not; thou
can'st not be prais'd enough of those
that enjoy thee. O ye Sons of *Adam*! O
blind and perverse Generation, miserable
lost Sheep, if this be your Country, whi-
ther do you range? If this be your Pa-
sture

sure, whither do you stray? Whither do you wander, if this be your Home? What do you? Wherefore stand you looking about? Wherefore will you lose these Joys, the least whereof are greater and more lasting than any this World can afford? Assuredly, if we should endure the Torments of Hell for a long Season, to enjoy these Felicities but for a short Time, our Pains would be abundantly recompenc'd with this exceeding *Weight of Glory*.

And if thou enquirest, O Man, what thou may'st do to attain the Enjoyment of these everlasting Joys, give an attentive Ear to what thy blessed Saviour hath said, *Matt. 11. 11. The Kingdom of Heaven suffereth Violence, and the Violent take it by force*. If thou can'st violently break off with thy beloved and darling Sins, thy *Dalilah* which wou'd ruin thy immortal Soul: And if thou can'st but *do justly, love Mercy, and walk humbly with thy God*, and thou can'st set thy whole Desires after his Kingdom, thou shalt certainly enjoy it, and that for evermore, O weak Man, wherefore art thou troubled! Christ hath taken all the Pains, and he alone hath

paid the Price, and that a dear one too,
no less than his own precious Blood;
Hear what he saith unto thee, *Matth.*
13. 24. The Kingdom of Heaven is like un-
to a Treasure hid in a Field, which when
a Man hath found, he goeth and selleth all
that he hath, and buyeth that Field. Lo
here the Purchase is laid before thee, it
is worth all that thou hast, is valued to
thee as thou valuest thy self, therefore
make away all thy Desires in Things of
this Life, and let all thy Joy be fixed
upon that Kingdom, and thou shalt have
it: Christ hath given himself to purchase
this Kingdom for thee, therefore let not
Sin reign in thy mortal Body, but give
up thy self in Love to him, and he will
give himself and his Father's Kingdom
unto thee. But alas, O my Soul, Where
art thou? What dost thou? Where is
thy Joy? Where is that Love wherewith
thy Thoughts shou'd be inflam'd? How
art thou chain'd with the Inchantments
of this deluding World? How art thou
drown'd in carnal Joys, O my Soul, that
thou art so careless and senseless of true
spiritual Pleasures, and so fond of the Va-
nities and Vexations of this Life! Tell
me, dost thou believe there is a Kingdom of

D

Hea:

Heaven, wherein thou art enroll'd a Citizen, whereto thou art adopted an Heir. And hast not thou a longing Love to be possess'd of thy Inheritance? Alas! How faint is thy Faith; How unbelieving is thy Belief? Tell me I pray thee, what Entertainment hath this World given thee, that thou art so entangled with the Love thereof? What dost thou find therein, but wanting and wishing; from whence arise two Tortures of the Mind, Hope and Fear? How art thou busied therein, as a Spider that consumeth her own Bowels in weaving curious Nets, only to catch Flies? O my Soul, it is not because of any Satisfaction thou findest in any of the Pleasures of this Life, but 'tis thy Want of a Spiritual Appetite after better Things.

There is no Difference between doubting of this Happiness, and not desiring it: If then thou hast any Spark of Faith, shake off this sleepy Sloth, away with thy Doubts and Hesitations; away with thy careless Indifference, away with all thy prophane Earthly Pleasures, those Lime-twigs of the Devil, which cleaving to the Wings of thy Devotion

ion, make thee unable to mount upwards.

O my God! O that I cou'd so free my Affection from all wordly Objects, that I might lift up my disconsolate Heart unto thee! O that I were in Desire, as I am in Deed, a Sojourner, a Traveller, a Stranger upon Earth! O that I cou'd travel like a Woman in Child-Birth, to be delivered from all Sensuality, and to place my self only in Desire, Hope, and Assurance of enjoying thee.

This is what my Soul is breathing after; but alas! I am so fetter'd with Flesh and Blood, that I cannot desire with that Ardency of Spirit as I shou'd! It is my corrupted Nature that drowneth me in this dead Sea of Worldliness: I cannot endure to think upon, much less desire a Dissolution. If therefore my Nature be not, O Lord, over-ruled, and chain'd down by thy Grace, I shall be neither able to do, nor desire; but like *Lot* I shall be loth to depart out of *Sodom*. Therefore, O Lord, let me grow in thy Grace, and in the Knowledge of Jesus Christ my Lord; that I may live to thy Praise here, and

be glorified with thee hereafter in those glorious Mansions I have now had a short View of.

SOME HOLY PREPARATIONS

To a worthy Receiving of the
Blessed SACRAMENT
OF THE
LORD'S SUPPER:

The Necessity of this Duty, pressed from several Portions of Scripture.

First, by the express Commands of our Blessed Lord and Saviour, who is the Chief, nay the Sum and Substance of what this blessed Ordinance represents

Receiving the Lord's Supper. 79

representeth unto us in *Mat. 26. 26.* And as they were eating, Jesus took Bread, and blessed it, and brake it, and gave it to the Disciples, saying, Take, eat, this is my Body.

And he took the Cup, and gave thanks, and gave to them saying, Drink ye all of it: And for this good and beneficial Reason to all Mankind; as *Ver. 28.* This is my Blood of the New Testament, which was shed for many for the Remission of their Sins. And *St. Mark 14. 22, 23.* And as they did eat, Jesus took Bread, and blessed it, and brake it, and gave to them, and said, Take, eat, this is my Body. And he took the Cup, and when he had given thanks, he gave it to them, and they all drank of it, *Luke 22. 19, 20.* And he took Bread and gave Thanks, and brake it, and gave unto them saying, this is my Body, which is given for you, do this in remembrance of me. Likewise also the Cup after Supper, saying, This Cup is the New Testament of my Blood, which is shed for you. And by *St. Paul* we have a Hint of it, *1 Cor. 11. 23, 24, 25.* For I have received of the Lord that which also I have delivered unto you; That the Lord Jesus, the same Night that he was betrayed, the same Night took Bread,

and when he had given Thanks, he brake it, and said, Take, eat, this is my Body which is broken for you; This do in Remembrance of me. And the Reason that is given, is, for as often as you eat of this Bread, and drink of this Cup, ye do shew forth the Lord's Death till he come.

How we ought to examine and resolve with our selves, before we communicate in this great Ordinance.

WE are exhorted to it by the Apostle St. Paul, 1 Cor. 11. 28. *But let a Man examine himself; and so let him eat of that Bread, and drink of that Cup; The Apostle's Reason is, Because, he that eateth and drinketh unworthily, eateth and drinketh Damnation to himself, not discerning the Lord's Body.*

O dreadful! That any should be so careless, so heedless and presumptuous, to go to this Table of the Lord, and not be fitted and prepared for it! When they that run may read the fatal Consequence of unworthy receiving.

Therefore that you may not come to this Ordinance, and go away in a far worse Condition than you came; sit and pre-

Receiving of the Lord's Supper. 73

prepare your self for it. First, by Examination; examine thine own Heart, which is deceitful above all Things, and desperately wicked, who can know it; and try your own Ways: See what you are doing, whether you are serving God, the Devil, or your self: And if you have been serving your self, or the Devil, do so no more, but turn from all your wicked Ways, and with a full Resolution and Purpose of Heart, cease from doing Evil, *and learn to do well.*

Examine and see what God hath said concerning those that break his Statutes, and observe not his Commandments to keep them; that are stubborn, careless, and unconverted Sinners, that will not have God for their Portion, nor none of his Ways, but walk after the Imagination of their own Hearts, striving as it were, with all their Might, to make sure of Eternal Burnings, which will be the certain Portion of all the Workers of Iniquity, as God hath declared, that cannot lye.

Ask thy self the Question, Whether thou art one of those head-strong Sinners or no? Why should'st thou be

afraid to ask this Question, when no less than Eternal Happiness or Misery depend upon it? I am not afraid to look over my Estate, to see whether I am a rich Man or a poor, and why shou'd I be afraid of seeing whether I am a Wise Man or a Fool; a Friend or an Enemy to God, and whether the blessed Portion of the Righteous, or the cursed Portion of the Wicked, will fall to my Share?

What means my Living in so many known Sins, my being contented to perform some formal Ceremonies in the Service of God, and now and then to put up a dead, dull, heartless Prayer, and put him off with the World's Leaving? O dreadful poor deluded Soul that I am to think that the All-wise God, who made Heaven and Earth, and the Fountains of Water, will be conceited with these false, hypocritical and indifferent Actions! *No, God is not such a one as my self; he is of purer Eyes than to behold such Wickedness with any Approbation.*

Therefore take heed, O my Soul, and cheat not thy self any longer, but turn to the Lord with Singleness and
Up.

Receiving the Lord's Supper. 75

Uprightness of Heart, and serve him with a ready and thankful Mind, and take as much, nay, more Pleasure, in obeying his Commandments, in doing his Will, in observing his Statutes and Judgments, than ever thou didst in thy most darling Sins, in deceitful *Dalilab's* which will certainly bring thee to everlasting Ruin and Destruction, if thou dost not leave them and forsake them, and cleave to the Lord, and fear his dreadful Name, and love him *with all thy Heart, with all thy Soul, and with all thy Mind, and with all thy Strength, and thy Neighbour as thy self, and love Mercy, and do justly, and walk humbly with thy God;* and then thou wilt be fit and prepared for this heavenly Banquet, whereby thy Soul will be infinitely refreshed, and the Souls of all those that are worthy Receivers of this Holy Sacrament.

A Prayer to be used before the Receiving of the Blessed Sacrament.

Most Holy Lord God, and everlasting Father, who, out of thy infinite loving Kindness to Mankind,
D^s gavest

gavest thy only begotten Son to make Satisfaction to thy Justice, for the Sins of the whole World: O Lord, thy Mercy is very great towards me and all Men, in that we have sinned, and thou hast appointed thy only Son to bear the Burthen of the Punishment due to us for our Sins. O Lord, do thou fit and prepare me, by thy Heavenly Grace, for this thy great Ordinance, and so strengthen me by thy Holy Spirit, as that I may perform my Part of it with that Holy Fear and Reverence as I ought. And, Lord, grant I may receive that Benefit by it thou design'd me in it, which is that Soul-satisfying Cordial, the fresh Stream of thy Everlasting Love: Lord, make me more and more sensible by it, of thy great Loving-Kindness towards me. O Lord, grant this, and abundantly more than I am able to ask or think, for thy dear Son's Sake: To whom, with thee, O Father, and the Blessed Spirit, be all Honour, Praise, and Glory, from this Time, henceforth, and for ever, *Amen.*

At the Time of Receiving, you may use these Ejaculations.

Bless the Lord, O my Soul, and all that is within me bless his Holy Name; for his wonderful Mercy and Loving-kindness to me is very great. Magnify the Lord, O my Soul, and sing Praises to the most high God; for he hath visited and redeemed his People with his most precious Blood.

At the Receiving of the Bread, say,

THIS is that Bread which came down from Heaven, *That whosoever eateth thereof shall never hunger.* Thou, O Lord, hast dealt thy Bread to the Hungry; O feed me with this Bread of Life; O strengthen my Faith and open my Mouth with fervent Desires, that I may eat, not to satisfy my bodily Hunger, but Spiritual, even for the Refreshment of my immortal Soul: O let my Soul feel the Efficacy of thy Grace, that I may not eat unworthily. O Lord, I beseech thee to direct me by thy Holy Spirit, to receive it worthily

78 *Preparations for*
shily, to my everlasting Comfort, *Amen.*

After the Bread say.

O Ever blessed Jesus, Son of the most high God, sanctify this Bread, which I have eaten, to my Soul, that I may, through thy Grace, be enabled to overcome all the Assaults of the World, the Flesh, and the Devil: And that I may continue thy faithful Servant to my Life's End. *Amen.*

Before the Receiving of the Cup, say,

THE Lord himself is the Portion of my Inheritance, and my Cup; thou shalt maintain my Lot; my Lot is fall'n to me in a pleasant Place? yea, I have a goodly Heritage; I have set God always before me; he is on my Right Hand, therefore I shall not fall: Gracious is the Lord, and righteous, yea, our God is merciful. What Reward shall I give unto the Lord for all these Benefits he hath done unto me? I will receive the Cup of Salvation, and call upon the Name of the Lord.

After

After the Receiving of the Cup, say,

Blessed and praised be thy great Name,
O Lord God, for all thy Mercies;
but most especially, my Soul, at this Time
do thou sing Praises to his great Name,
for his wonderful Kindness, in giving me
this Cup of Salvation, and filling me
with holy Desires: O let thy tender Mercy
always keep me in this good and well dis-
posedness of Mind, that I may never break
the least of thy Commandments, but keep
firm to that Covenant which thou hast
sealed with thy most precious Blood; and
direct me, O Lord, by thy Counsel, till
thou hast brought me to Glory: To
whom be all Honour, Praise, and Ado-
ration, both now and for evermore.
Amen.

A Prayer to be said after Receiving.

Most glorious Lord God, let me
now sing Praises to thy great
Name; for blessed are they that dwell
in thy House, and are fed, tho' it be
with Crumbs that fall from thy Table.
Now

So

Preparations for

Now I have tasted and seen how good thou art, and that thou hast heard my Prayers, and granted my Requests, and redeemed me from the Slavery of Sin and Death: O that I might never depart from thee, or ever be weary of thy Service. Let not my Stedfastness, which is now fixed, pass away like the Morning Clouds, or my Devotions fly away like the Shadow that hath no Continuance but strengthen me, O Lord, against all Manner of Sins, that I may say with the Royal Prophet, *I have sworn, and will perform it, to keep thy righteous Judgments*. Direct me, O Lord, by thy Holy Spirit and carry me through this Vale of Tears through this Valley of the Shadow of Death; and grant this, O Lord, and whatever else I can ask or think, that is agreeable to thy holy Will, for thy dear Son's Sake: To whom with thee, O Father, and the Holy Spirit, be all Praise Honour, and Glory, for ever, and for evermore, *Amen*.

Devou

Devout Prayers, Praises and Thanksgivings
upon several Occasions, collected out
of the *Psalms*.

PSALM ix. *Vers.* 1, 2.

I Will praise thee, O Lord, with my
whole Heart: I will shew forth all thy
marvellous Works.

I will be glad and rejoyce in thee: I will
sing Praises to thy Name, O thou most High.

Verse 11. Sing Praises to the Lord that
dwelleth in Zion: Declare among the People
his doings.

Psal. xviii. 3. I will call upon the Lord,
who is worthy to be praised: So shall I be
saved from mine Enemies.

Psal. xix. 12. 13. Who can understand
his Errors? Cleanse thou me from Secret
Faults.

Keep back thy Servant also from presum-
ptuous Sins: Let them not have Dominion
over me.

Psalms.

Devout Prayers, Praises,

Pfal. xxviii. 1. 2. *Unto thee, O Lord will I cry? my Rock, be not silent to me.*

Hear the Voice of my Supplications, when I cry unto thee.

Pfal. xxxiii. 1, 2, 3. *Rejoyce in the Lord, O ye Righteous, for Praise is comely for the Upright.*

Praise the Lord with Harp, sing unto him with Psaltery, and an Instrument of ten Strings.

Sing unto him a new Song, play skilfully with a loud Noise.

Psalms. li. 1, 2. *Have Mercy upon me, O God, according to thy Loving-kindness: according to the Multitude of thy tender Mercies, blot out my Transgressions.*

Wash me thoroughly from my Iniquity, and cleanse me from my Sin.

Psalms. xlvii. 1, 2, 3, 4, 5, 6, 7. *God be merciful unto us and bless us, and cause thy Face to shine upon us.*

That thy Way may be known upon Earth, and thy saving Health among all Nations.

Let the People praise thee, O God, let all the People praise thee.

O let the Nations be glad, and sing for Joy: for thou shalt rule the People righteously, and govern the Nations upon Earth.

Let the People praise thee, O God, let all the People praise thee.

Then shall the Earth yield her Increase, and God, even our God, shall bless us.

God shall bless us, and all the ends of the Earth shall fear him.

Psalm C. 1, 2, 3, 4, 5. Make a joyful noise unto the Lord all ye Lands.

Serve the Lord with Gladness, and come before his presence with singing.

Know ye that the Lord he is God; it is he that hath made us, and not we our selves, we are his People, and the Sheep of his Pasture.

Enter into his Gates with Thanksgiving, and into his Courts with Praise: be thankful unto him, and bless his Name.

For the Lord is good, his Mercy is everlasting, and his Truth endures to all Generations.

Some few of God's Promises to those
that truly serve him, and call upon his
Name.

PSALM cxii. *Vers. 1, 2, 3.*

Blessed is the Man that feareth the Lord
that delighteth greatly in his Command-
ments

*His Seed shall be mighty upon the Earth
the Generation of the upright shall be blessed
Wealth and Riches shall be in his House
and his Righteousness shall endure for ever.*

*Job. 7. Thou shalt make thy Prayer unto
him, and he shall hear thee: and if thou
seek him, he will be found.*

*Isa. lxxv. 24. Before they call, I will an-
swer; and while they are yet speaking,
I will hear.*

*John xv. 7. Ask what ye will, and it
shall be done unto you.*

*John xvi. 24. Ask and ye shall receive,
that your Joy may be full.*

*John xiv. 13. 14. Whatsoever ye shall
ask in my Name, I will do it.*

Matth

Matth. xxi 22. *And all Things whatsoever ye shall ask in Prayer, believing, ye shall receive.*

Matth. vi. 6. *Pray to thy Father which seeth in secret, and thy Father which seeth in secret shall reward thee openly.*

Matth. 12. 7. *Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.*

A Morning Prayer for a Family.

MOST glorious and ever blessed Lord God, whose Goodness and Mercy is extended to the very Ends of the Earth, who dost from thy Throne behold all the Actions of the Sons and Daughters of Men, whether they be good or evil, that thou may'st reward them according to their Doings. O Lord, we, poor sinful Dust and Ashes, are this Morning come before thee, to beg Grace of thee, hoping in thy Mercy, which is over all thy Works: Keep us we humbly pray thee, this Day, as thou hast kept us this Night now past and gone; keep us in thy Faith, Fear, and Love, and forgive us all our Transgressions, by the Merits of thy dear Son.
Teach

Teach us to bewail them as we ought
 and separate them from us that would
 separate us from our God. O Lord
 take away from our Minds all Ignorance
 and Blindness, and all Hardness of Heart
 and make thy Word more precious to
 us than the Gold of *Ophir*, and guide us
 by thy Holy Spirit here, out of all that
 is evil, into all that is good; that when
 our great Change comes, we may receive
 that Crown of Glory that is laid
 up for all those that run, and are not
 weary; that walk, and are not faint
 but that travel in thy Strength, and by
 thy gracious Assistance, till they arrive
 at their Journey's End, which is to rest
 in thy Bosom. O Lord, do thou
 strengthen our Weakness, enlighten our
 Understandings more and more, that in
 the greatest Temptation we may have
 Knowledge in thee, and of thy Ways
 that we may never be overtaken; but
 that for the future we may press forward
 towards the Mark, for the Prize of the
 high Calling of God in *Christ Jesus* our
 Lord. Lord, do thou prosper all our
 Undertakings, and bless our Goings out
 and Comings in, and give us Hearts to
 learn something out of every thing, and

make

make a spiritual Use of our Actions and Occasions, till we come to lodge with thee in thy Kingdom. Let our Affections grow one towards another unfeigned, and that we may love our Enemies, and bless them that curse us; but especially let us love the Household of Faith, and that we may always pray for them, and they for us, and both of us to be heard of thee for our selves, and one for another, and thy Son for us all. Bless, Lord, thy whole Catholick Church, with Truth, Peace, Soundness, of Doctrine, and holy Discipline; continue thy Favours upon this Land of our Nativity, and with the choicest of thy Blessings bless the King upon the Throne, and all the Royal Family; sanctify the Lives and the Studies of the Servants that labour in thy Word and Doctrine. Bless his Majesty's most Honourable Privy Council, and all others in Authority, with suitable Blessings for their several Stations. Bless the Nurseries of good Learning, all Grammar Schools, and especially the famous Universities of Oxford and Cambridge, and the Inns of Court. Bless this City and Place wherein we live. Remove the Punishment

ment due for the Sins thereof, and give them Grace to repent in Time, lest they be destroyed. Bless all our Friends, Relations, and others for whom thou hast appointed us to make Prayers and Supplications. Bless this Family with Grace and Peace, that they may all know their several Duties towards thee, and one towards another. And all we beg for Jesus Christ his Sake: To whom with thee, O Father, and the Blessed Spirit, be all Praise, Honour, and Glory, ascribed by us here, and all thine elsewhere, both now and for evermore.

An Evening Prayer for a Family.

O Lord our God, the Father of all Mercies, and God of all Consolations; We are come this Evening, by thy great Mercy unto the Throne of Grace, to beg Grace of thee to help us in Time of Need; and also to return thee hearty Thanks for the Multitude of thy great Mercies; but more especially for thy merciful Preservation of us this Day, and all the Times and Days of our Lives; that thou hast by thy mighty

mighty Power, and stretched out Arm, brought us out of innumerable Perils and Dangers, and hast attended us both by Night and by Day, and poured upon us, contrary to our Deserts, so many excellent Blessings and Benefits, both Spiritual, and Temporal; Good Lord, we beseech thee keep us, as thou hast done hitherto, from Day to Day, and make us stedfast in the Profession of thy holy Name, and keeping of thy Commandments, that neither the Wrath of Man, nor the Malice of the Devil, may turn us away from thee. Lord, turn thy Back upon our Iniquities, blot out our Transgressions, and remember our Sins no more, in which we have so much delighted; change our corrupt and polluted Hearts, and wash and cleanse us in the Blood of our dear Redeemer. Forgive us all that is past, and grant us the Assurance of that Forgiveness seal'd up in our Consciences by the Holy Spirit. Forgive us our intolerable Barrenness in good Works, our great Unthankfulness, and the Abuse of thy Grace; and strike our stony Hearts with the Rod of thy Fear, that we may attain unto a due Thankfulness for all thy Favours,
and

and a most unfeigned and earnest Repen-
 tance for our Sins. O Lord bless us at
 this Night, and, after our Bodies have
 been refreshed, do thou bring us to the
 Light of another Day, wherein we may
 praise thy great Name in the Land of
 the Living. Sanctify us by thy Word
 throughout, Soul, Body, and Spirit; for
 thy Word is Truth. Bless this Nation
 preserve the King, and all that are in
 Authority, and all thy Children: Raise
 up the broken-hearted that mourn in
 Zion. Give them Beauty for Ashes, the
 Oil of Joy for Mourning, and the Gar-
 ments of Praise, for the Spirit of Heaviness.
 Lord, be merciful unto them whom thou
 hast made any Way helpful unto us: Bless
 every one of us in our proper Stations
 that we may serve thee with all our
 Hearts, fear thy Majesty, and love thy
 Precepts. These Things, O Lord, and
 whatever else thou knowest to be needful
 for us, we humbly crave of thee, in thy
 Name, and for the Merits of Jesus Christ
 our blessed Redeemer; saying as he hath
 taught us; *Our Father, which art in Hea-*
ven, &c.

*A Prayer against the Temptations of the
World, the Flesh, and the Devil.*

O Most merciful Father, and mighty God of *Jacob*, a strong Tower to the Faithful, a Rock of Defence, and Refuge for all the Distressed; thou knowest I am set in the Midst of many Dangers, my Weakness is very great, inso-much as that without thy Help I cannot avoid being ruined, and that for ever: I beseech thee preserve my Body and Soul from all Temptations and Snares of the Devil, and suffer not my Senses to take that Pleasure and Delight in the Things of this World as I used to do; but, Lord, let me use them as if I used them not, and take my Affections, more and more off them, and settle them upon their right Objects, those Things that are above. Lord, do thou take from me all that is deformed, and of a corrupt Nature, and perfect, and establish that which thy Grace hath wrought in me, that having on thy Armour, I may be able to stand against all the Assaults of the Enemy. Let me not be drawn away into any Sensuality, or any

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Desire

Desire of the Flesh, but give me Power to overcome it, that I may live soberly, righteously, and godly in this present evil World, and serve the better, and live more in the Spirit. Lord, preserve me from Darkness, Filthiness, and Deceitfulness of this World, that I may not fashion my self like unto it, to follow a Multitude; but being changed by the renewing of my Mind, I may walk uprightly before thee all the Days of my appointed Time, till my Change comes. O Lord, do thou be a present Help unto me in Time of Trouble; for in thee I do and will put my Trust and Confidence; therefore lead me not further into Temptations, than thou art pleased to give me Strength to overcome them. O Lord, that I may with strong Faith resist Satan, and help me to pull down his Kingdom more and more, by watching, fasting, praying, and mortifying the Deeds of the Flesh; and let thy righteous Law be my Meditation Day and Night, and not the foolish Vanity and sinful Pleasures of this World. Let not Prosperity make me forget thee, nor Adversity cast me into Despair; but let me take all thy Dealings with me,

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whether on the one Hand, or on the other, in Love from thee, which are thy Dispensations towards me. Lord, arm me with thy Spirit, encourage me with thy Presence, and let me always feel the effectual working of thy Power, which is ever made perfect thro' Weakness; even for Christ Jesus his Sake, Amen.

A Prayer for the Remission of Sins.

O Glorious Lord God, and everlasting Father, I a wretched and undone Sinner, by thy great Mercy am come before thee to beg Favour of thee for all my Offences; begging, praying, desiring and beseeching thy heavenly Majesty, that thou would'st in Mercy look down upon me: I cannot but confess, were it not for the Hope I have of thy Mercy, and the Trust I put in thy Comfort, and the renewing Graces I sometimes receive from thee, and that sweet Relish I have of thy good Gifts, and thy heavenly Word, I should sink into Despair; for my Sins are continually before me. If I go, they follow me; If I run, they fly after me: If I go forward,

ward, they meet me; if I turn to the right-hand, they terrify me; if to the left-hand they torment me; if I look down to the Earth, Hell is ready to devour me; Now I have no Way but to look upon thee; help me, good God, save me, dear Father, succour me, sweet Redeemer; assist me, merciful Creator, that my Prayers may be so fervent, so zealous, so affectionate towards thee, that they may draw down thy Mercies upon me; pour down thy Blessings, shower down thy Graces, open the Hand of thy Mercy, and restore Joy and Consolation to my heavy laden Soul: Wash away my Sins, and wipe away mine Iniquities; heal mine Infirmities; purge my wicked Mind of all ill Thoughts; pardon all my damnable Deeds and detestable Dealings; take away all Hardness of Heart from me and according to thy good Promises, renew a right Spirit within me; and let the Joys of thy Salvation rest upon me. O Lord, let me have some Taste and some Sense of thy most glorious and most comfortable Presence. Let me be renewed by thy Grace, and established in thy Service, that I may never back-

slide

slide from thee. But grant, O most merciful Father, that my whole Dependance may be upon thee, so that in all my Thoughts, Words, and Actions, I may rejoice in serving, fearing, and obeying thee, that I may spend the Residue of my Days in thy Service, seeking thy Honour and Glory. And, most merciful Father, graciously govern, help, instruct, guide and teach me by thy Wisdom to magnify thy Name, and preserve me in all thy Ways and Works, and all about me. Remember thy poor Flock; build up thy Church in the most Holy Faith; comfort Zion; govern and assist all painful Pastors and Teachers; teach them and us rightly to know thee, and truly to follow thee in all the Paths of Righteousness and true Holiness. O Lord, awaken my sleepy Soul, and defend it from Evil Imaginations; keep me always in that good Frame of Spirit, which would cause me to meditate upon thy Law Day and Night. Grant that I may not do any Thing that is contrary to thy Commands, but that I may walk in Piety and in Peace. Give me such a true and hearty Repentance for all Sin, that I may never repent

thereof, but be always truly sorrowful for spending so much of my Time in the Devil's Service. O powerful Perseverer of Men, remember me, and restore me to Joy and Comfort, and hasten in Time thy Salvation unto me. Draw my lingring Soul with the Cords of thy Love, and it shall run after thee. Good Lord, declare thy Mercy unto me, that I may make known thy handwork. Establish me in thy Grace, excite me to Goodness, and enable me to grow stronger and stronger, to walk before thee; and weaker and weaker, to sin against thee, and make me faithful and stedfast in thy Service to my Life's End. Grant this, dear God, for thy Son's Sake, my blessed Redeemer. *Amen.*

A Prayer before Sermon.

MOST gracious Father, give us Hearts to hear thy Word with that due Reverence and Attention which become us, knowing that it is the Word of God, and not of Man; and that therefore we ought to hear what by thy Servant thou art pleased to command us, that we may do it with all our
Hearts,

Hearts, and with all our Souls. Lord, do thou keep our Thoughts upon what we hear, and let them not be carried away with any vain Illusions, and wicked Imaginations. Grant that we be not overcome with Sleep and Drowsiness, but quicken, O Lord, we beseech thee, our Senses: Open our Ears to hear, and our Hearts to understand, how to observe thy heavenly Word; for thy only Son's Sake our Saviour. *Amen.*

A Prayer to be said after Sermon.

O Lord God, we beseech thee to let that Word, which we have heard this Day with our Ears, to be set home upon our Hearts, that we may not be only Hearers of thy Word, but Doers of it; that so we may learn to live to please thee, and make it our Business to keep thy Commandments, and spend the rest of our Lives in thy Service, to the Honour and Glory of thy great Name, and the Salvation of our immortal Souls, through Jesus Christ our Lord, *Amen.*

A Prayer against wicked Thoughts.

MOST Glorious and Eternal God, behold one of the unworthiest of thy Creatures, who am on my bended Knees, to implore the gracious Assistance of thy Holy Spirit, against the evil Thoughts that do arise in me, to the great Dishonour of thy holy Name, and the great Trouble of my own Conscience: When I have thought to be fervent in Prayer, the Devil, the World, or the Flesh, do disappoint me, and I cannot do as I would; for those Things that I do, I allow not; and those Things that I wou'd not, them I do; Sin follows me; Shame is ready to overtake me; Confusion is like to lay hold on me; Destruction attends me, and Horrors and Fears affright me; I have none to make my Supplications to but thee, my Saviour, my Rock and Salvation. Help me, O God; save me, merciful Father, and defend me, a poor worthless Worm, as I am; draw me from my Sin, save, succour, pardon, and forgive me; wash me, and I shall be clean; help me to put away the Evil of my Doings, and learn me, O God, to do well. Give me Spiritual Thoughts to re-

new

new all good Purposes within me; help me to put away, far from me, all vain and lustful Thoughts of the Flesh, and all malicious, reproachful, and froward Thoughts, that proceed from the Devil, or any worldly Occasions; so that I may live purely, and have no Thoughts but what are innocent and chaste, always fearing to displease so gracious a God, and loving a Father, as thou art: And walking circumspectly before thee, that I may be a good Example to all my Neighbours round about me, that they may see my good Works, and glorify thee, the only and alone Author of them. To whom I give Praise, Honour, and Glory, at this Time henceforth, and for evermore, *Amen.*

A Prayer in Time Prosperity.

MOST bountiful Father, as thou hast been pleased to bless me with a large Portion of this World's Wealth, give me an humble, thankful, and charitable Heart, that I may be a good Steward of what thou hast been pleased to entrust we with, in bestowing of it upon those Objects of Pity and Compassion: that are in great Straits and Necessity,
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for it, and not upon my base and sordid Lusts, of which I should certainly have Cause to repent, and that for ever. O Lord, grant that the more earthly Blessings thou givest me, I may the more seek thy heavenly Graces; that I may be the more humbled in due Consideration of my great Unthankfulness and Ungratefulness of Spirit, that I may live more piously and religiously; and that when I depart this sinful Life, I may be mindful to leave some good and godly Examples of Charity to those that follow. Grant that this my Wealth may be no Hindrance to my Salvation, but be so improv'd by me, that it may be a Furtherance to me in all Pious, Godly, and Charitable Actions; Grant this, O Lord, and whatever more thou seest I stand in need of, for thy dear Son's Sake: To whom with thee, O Father, and the Holy Ghost, be all Praise, Honour and Glory, both now and for evermore, *Amen.*

A Prayer of one that is going a long Journey.

O Lord God, lead me in the Paths of Righteousness, and direct my Goings in the Way of thy Truth. We are born to travel, and many of thy faithful

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Servants have had no certain Place of Abode ; our Days are like a Span, and our Lives swiftly pass away ; O *what is Man, that thou art mindful of him, or the Son of Man that thou hast regard for him ; We are like a Bubble or Blast, we go hence and are seen no more. Teach me, Lord, so to number my Days, that I may apply my Heart unto Wisdom : Direct my Steps in the Way of Truth, and guide and govern me in my Travel, that I may go on with Comfort in my intended Journey.* Be thou my God, my Help and Guide, to direct me in my Way and Business. Keep me from all Danger of Thieves, or other Mischief and Trouble, that I may have no Disturbances in my Journey, no Lets nor Hindrances ; nor Sorrow, or Heaviness, but for my Sins. O Lord, keep and bless all my Friends and Relations, at Home and Abroad, in Health and Peace. O Lord, let me have the comfortable Enjoyment of thy Holy Spirit upon the Way, that so it may assist me, that I may think, discourse, and act nothing but what is very pleasing to thee. And all this I beg for Jesus Christ his Sake, *Amen.*

A Prayer for a Sick Person.

O God of all Comforts, who art a present Help in Time of Trouble to them that faithfully rely upon thee for thy Help and Assistance in their Troubles: Lord, thou hast laid me upon a Bed of Languishing, and upon a rowling Pillow, where I cannot find Relief, or Ease, or Comfort for my Body; Lord, do thou sanctify this sore Affliction unto me. I cannot but confess I have sinned and done wickedly, and grieved the Holy Spirit from time to time; yet, merciful Saviour, return unto me, that I may have a feeling of thy good Spirit. Let not the Sins of my Youth, nor the Iniquity of my riper Years be upon me: But, Lord, as thou hast laid thy afflicting Hand upon me, arm me with Patience, that I may endure this Visitation patiently. If thou art pleased to dispose of me for another Life, then make me fit for thy Kingdom. Arm me, and strengthen me, to bear the Burthen without murmuring against thee, but make me to undergo this Affliction willingly, and to fight it out manfully. What am I, a poor worthless Worm? I have no Comfort but

but from thee; Restore me to Help and
Amendment of Life, or else take me in-
to thy Kingdom in Glory. Lord, cease
my Pain, ease my Grief. Lord, I intreat
thee to grant, that neither the Devil nor
the World may ever have Power over
me any more, to make me disobey thee.
Send thy good Angels both to keep me
in Sicknels and in Health, and grant that
I may be always fitted and prepared for
Death, that I may not be afraid of it, if
it be thy Will. Let me recover a little
Strength: Spare me a little before I go
hence, and be no more. O grant that I
may find thy Grace work in me for my
Good, and if it be thy Will to take me
hence, receive me to thy self: Come,
Lord Jesus, come quickly. So I commit
and commend my self to thee in that
Prayer thou hast taught me, saying, *Our
Father which art, &c.* Lord strengthen my
Faith to the End. *I believe in God, &c.*

A Wife's Prayer for her Husband.

O Lord God, as thou hast joined me
in thy Fear and Name, in thy great
Mercy, to a loving and kind Husband,
grant that I may be loving, kind, and
obedient to him, as may conduce to thy
Glory

Glory, and both our Comforts; to which
 End endue me with a meek and quiet
 Spirit, and defend me and him from the
 Power of all Temptations that may at-
 tend us, that so thy Strength may be
 made perfect in our Weakness. Grant
 us both the Assistance of thy Holy Spirit,
 that we may be taught to love and cherish
 each other; and give us the Gifts of
 Chastity and Sobriety, that both in Body
 and Mind we may live a pure Life, bring-
 ing up our Children and Servants in thy
 Fear and Dread. O Lord, forgive us all
 our Sins, and grant us both Grace to
 love, fear, and serve thee all the Days of
 our appointed Time, till our Change come;
 that so in this Life we may reap the Com-
 fort of what we enjoy, and receive the
 Fruit of that Hope, that is laid up in thy
 Mercies. And all I beg upon the Account
 of thy dear Son: To whom, with thee,
 and the Holy Spirit, be all Praise, Ho-
 nour and Glory, both now, henceforth,
 and for evermore. *Amen.*

A Prayer for a Woman with Child.

HEavenly Father, and God of all
 Power and Glory, who createdst
 the Heavens, and hast laid the Founda-
 tions

ions of the Earth, and all that in them
who createdst Man in thine own
Image, but he hath found out many In-
ventions. Lord, I am to supplicate thy
Majesty, and to implore thy infinite
Goodness to bless me in this Condition
I am now in of Child-bearing? and
grant that the Fruit of my Womb may
have all the Parts and Members that it
ought to have, and their right and pro-
per Places; and whatever Weakness it
may bring upon my Body, do thou grant
me Patience to bear, with all the Sub-
mission imaginable to thy Will; and
grant that all thou dost for me, and to
me, may be sanctified; that so I may
make a right Use and Improvement of
it, to the Praise of thy glorious Name,
and to the everlasting Comfort of my
immortal Soul Lord, preserve me from
an untimely Birth; and grant that thro'
Faith, Prayer, and Patience, I may
escape all sudden Fears. Lord, do thou
stand by me when I draw near to my
hard Labour, and let thy everlasting
Arms be under me to bear me up un-
der those grievous Pangs which attend
that Hour of Sorrow; and grant that
the Fruit of my Womb, as it grows up

in bodily Strength, may grow also in spiritual Strength, in thy Faith, Fear, and Favour. And grant me, O Lord, a patient and quiet Spirit at that Hour, and safe Deliverance in due Time, and make me a joyful Mother. Forgive and forget all my past Offences, and bless my poor Infant, and take it into thy Covenant, and give me Wisdom and Strength to bring it up in thy Fear, and to thy great Glory, and my further Joy, thro' Jesus Christ our Lord. *Amen.*

*A Thanksgiving for a safe Deliverance from
the Peril of Child-bearing.*

O Lord God Eternal, accept of this Sacrifice of Thanksgiving for thy great Mercy in appearing so wonderfully for me, to my great Ease and Comfort in that dreadful and painful Hour of Child-bearing, that thou hast been pleased safely to deliver me from the Perils of it, and to lengthen out my Days in the Land of the Living, and to see the Fruit of my hard Labour and Travel. Lord, grant that it may prosper and grow up in thy Fear, to thy Glory and both our Comforts. And grant, O Lord, that I may live worthy
of

of this Mercy, and make thee some grateful Return of Duty and Obedience for all thy Mercies. Pardon and forgive me all my Sins, and preserve me from sinning against thee any more. And all I beg upon the Account of thy dear Son; To whom with thee, O Father, and with the Blessed Spirit, be all Honour, Praise and Glory, both now and for evermore. *Amen.*

A Prayer for a young Virgin.

MOST Glorious and Everlasting Father, look in Mercy, Pity and Compassion upon thy poor Hand-maiden, and grant me the Forgiveness of my Sins, and grant that all thy Graces may flourish in me, that I may be in Favour both with God and Man. Crown my Virginitie with pious and chaste Thoughts, that I may be as watchful to wait for thy Coming as the Wise Virgins, that I may enter with thee and them into thy blessed Kingdom, before the Door be shut. Give me Holy and Heavenly Thoughts, that I may esteem a good Name better than any Thing that I can enjoy; and let me not part with my Reputation, for the greatest Offers this World can afford

afford, but help me to live a sober, meek and chaste Life, by the gracious Assistance of thy most Holy Spirit. Defend me from base and slanderous Tongues, and make me faithful and honest in all my Actions in this Life, and whatsoever Charge is committed to my Care, I may be so careful of it, that nothing may be wanting when I come to resign it. Marry me, O Lord, to thyself in Mercy and Righteousness; and if thou shalt be pleased to call me to that honourable Estate of Matrimony, let me take *Rachel*, *Rebecca*, and *Sarah*, for my Examples, in Love, Wisdom, Faithfulness, and Obedience to my Husband, and towards all Persons with whom I have to do: Let me behave my self in all Things, so as becometh one that is wholly devoted to thy Service. Grant these Things, O Lord, and whatever else thou knowest I stand in need of, for Jesus Christ his Sake: To whom, with thee, O Father, and the Holy Spirit, be all Praise, Honour, and Glory both now, henceforth, and for evermore, *Amen*.

Prayer for one that is going to Sea.

O Lord God Eternal, who madest the Seas and the Fountains of Waters, and at whose Command the Winds are; I beg of thee to go along with me, and preserve me by thy Power and out-stretching Arm, from the Perils of the great Deep, and carry me safe to my desired Haven; and Lord, forgive me all my Sins, and all my Back-slidings, and love me freely; grant me thy Grace, that I may live in thy Fear, and walk uprightly before thee with Singleness of Heart, that so I may live to the Praise and Glory of thy Great Name, and the Everlasting Salvation of my precious and immortal Soul. And, Lord, as I have begged of thee to carry me safe to my desired Haven, so bring me home again, that so I may have an Occasion and Opportunity with my Friends and Relations to sing Praises to thy great and glorious Name for all thy Mercies; but more especially that thou hast kept me from the merciless raging of the Waters of the great Deep; so begging thy Protection for my Preservation, I resign up my self unto thee, who art the God of all Power, and

Grace before and after Meat.
and Glory, both now and for evermore
Amen.

Grace before and after Meat.

Grace before Meat.

O Lord, it is, by thy Goodness and
Mercy that we are here before thee
this Day, to partake of thy great Mercie
in providing such a plentiful Table for us
Grant, Lord, that what we eat at this
Time, may so refresh and strengthen us
as thereby we may not only be able, but
oblig'd by thy great Goodness towards us
to serve thee with all our Might, with all
our Strength, and with all our Souls, unto
our Life's End. *Amen.*

Grace after Meat.

O God of all Blessings and Consolations
we return thee our humble and hearty
Thanks, for the satisfying our Bodies at this
Time, when Thousands of our Fellow
Creatures are in great Want. Lord, grant
that we may live up to this and all other
thy Mercies, for Jesus Christ his Sake,
our Lord and only Saviour. *Amen.*

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